

A Pearl of Great Price Study Guide

Moses

Class Notes and Discussion

Bruce H. Porter
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An Essential Forward and Acknowledgement

This work was based on the transcription and notes taken of a class on the Pearl of Great Price. It was compiled by those attending the class who felt that it would help to be able to read and review the discussion presented by B.H. Porter. The spelling in some cases may be wrong, especially in the transliteration of ancient languages that may have been used to make a point within the classroom discussion. There are many questions asked by members of the class that may be tangential to the discussion at hand, but which I take time to answer. Some of these questions are included in this Study Guide. This edition has had notes from later lectures merged into the material to fill in any gaps caused by Br. Porter's absence. Additionally, it has been edited to fix typos and other errors, but it remains a transcript, not a book-quality polished product. This edition also includes a Frequently Asked Questions (FAQ) section at the back that includes supplemental material.

Heartfelt Thanks and Acknowledgement to David Jones who has spent countless hours transcribing the class notes for the other students to use. His time and energy has been a sacrifice for the benefit of others who seek to catch a glimpse of the eternities through the windows of the Scriptures. David, Thank you! A special Thank You also to Laura Jones for the many hours and weeks spent editing and organizing the material in this edition.

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Pearl of Great Price: The Book That Answers All of the Questions

Introduction to the Pearl of Great Price

We're about to get started on the Pearl of Great Price. I want to go through this material in depth rather than by speed. When I was doing research for the Church I was trained to use three main sources: The scriptures, the Teachings / Words of Joseph Smith, and the words of a prophet while he was / is prophet (not his words prior to becoming the prophet.) Anything anyone else taught or said had to agree with the scriptures and Joseph Smith. Even the prophets themselves tell us that if they teach anything that is contrary to the scriptures then we may rest assured that they are only stating their opinion. The prophets themselves are held accountable for the doctrines contained in the scriptures. Joseph said the same thing when he said,

If any man will prove to me, by one passage of Holy Writ, one item I believe to be false, I will renounce and disclaim it as far as I promulgated it. (TPJS p 327)

I use to a fault the scriptures, the teachings of Joseph Smith and the words of the prophets while they were prophets. Over the years, I have discovered that the scriptures themselves are the best commentary on the scriptures.

Brother Hugh Nibley taught that the Pearl of Great Price (PoGP) is the book that answers all of the questions. I would have to agree with him. It *is* the book that answers all the questions. Most of the doctrinal questions our members are concerned about and are seeking answers to are generally discussed in the PoGP. The PoGP was given to Members of the Church, not to non-members. This is an important distinction. The Book of Moses itself states that the information contained in it is only to be shown to those who believe (Moses 1:42).

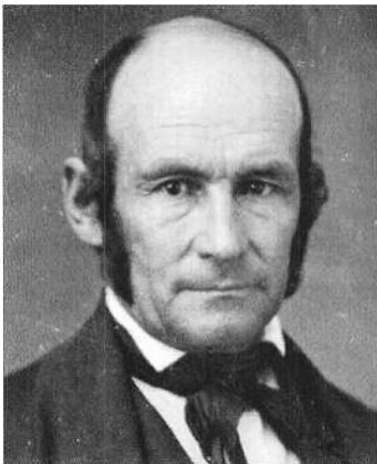
The Pearl of Great Price was the last of our Standard Works to be canonized. The first edition of the PoGP was published in Liverpool, England in 1851. When I was doing work for the Church, I spent about 45 days in the British Museum Library searching through records, diaries, and early Church publications. Unlike our libraries here, you cannot simply go to a shelf and pull down the book. There, you have to have ID badges, security clearances, and when a book is requested, you must order it at least a day in advance. I took the opportunity to request some first editions of the Book of Mormon and the PoGP. The PoGP was printed as a pamphlet, and was first printed on 15 Wilton Street, in Liverpool, by Elder Franklin D Richards.



When I was in Liverpool doing research on the PoGP and the Book of Abraham, I went to 15 Wilton Street, and all I could find were the steps and the stoop to 15 Wilton Street.

The Church membership in 1851 was about 57,000 members. In Utah there were about 11,000 members in the Wasatch Front, and back east there were about 15,000 members. Thus in 1851, the US had about 26,000 members. In England, there were over 31,000 members, which totaled more than those in the United States and three times as many as were living in the Mormon Axis of the west. Joseph once said in 1837 that if missionaries were not sent to England, they would lose the Church. Joseph wrote, “God revealed to me that something new must be done for the salvation of His Church” (*Teachings of the Presidents of the Church: Joseph Smith*, p 327, 337, n 1). That's when the first missionaries were sent to England.

The first Mission President to England was Heber C. Kimball in June 1837



Franklin D. Richards was called to be the Mission President in Jan 1851



About one month after FD Richards had been serving as Mission President in Liverpool, he wrote to his brother, Levi Richards, who was serving in Swansea:



“You will perhaps recollect my naming to you that I thought of issueing a collection of revelations, prophecies &c., in a tract form of a character not designed to pioneer our doctrines to the world, so much as for the use of the Elders and Saints to arm and better qualify them for their service in our great war.”

In essence he is proposing that something was needed for the members to read and study and fortify themselves in the teachings of Joseph and the doctrines of the Church.

By 1851 in England there had been no Books of Mormon printed since Joseph's death and they had no Church bookstore. Those 31,000 Saints were sharing Books of Mormon and

anything else they could get their hands on to read and study. So the Pearl of Great Price was compiled and published for the Saints in England.

The PoGP in 1851 contained:

**The Book of Moses, The Book of Abraham, Joseph Smith – Matthew
D&C 77, 87, 20, 107, 27, The Articles of Faith, “Oh Say, What is Truth?”
Facsimiles from the Book of Abraham**

In 1878, President John Taylor had Orson Pratt prepare an American edition of the British tract for the benefit of the Church and all Saints in general. The Saints who were emigrating from England were bringing this new PoGP with them and they were excited about it. President Taylor thought the material worthy for all Saints and had Elder Pratt prepare an American edition. Elder Pratt removed some of the things that had already been included in the D&C in order to avoid duplication.

On Sunday, Oct 10, 1880, Elder Wilford Woodruff wrote in his journal, “This is a great day to Israel” because the Church voted to canonize the PoGP and include it as the fourth part of the Standard Works of the Church! Until that time the PoGP was only being published as a tract.

In 1900, Elder James Talmage was assigned to make format changes to the Pearl of Great Price. He created chapters, divided the text into verses, and made double columns on the pages. Any duplicate material was also removed from this new edition. The Church in the 1902 General Conference accepted this new format.

Milk, Meat, and Mysteries

The Pearl of Great Price (PoGP) deals with Prophets: Moses, Abraham, Enoch, and Christ. In the very first chapter of Moses we learn that these things are only to be given to those who believe. These things are for members. You may remember that there are the **Three Ms of Doctrine: Milk, Meat and Mysteries**. The **Milk** is what we have to have. The Manuals would fall in the Milk category. The Church has to teach to the lowest common denominator, and that would include the newest baptized member and the primary youth. Therefore, Milk is what is offered at church by necessity and design. The **Meat** is extracted from the scriptures by personal initiative and study. It is found only by those who have expended the effort and sacrificed the time to seek and study more. The **Mysteries** are those things *revealed to you by God*. Those who receive the mysteries always have a restriction placed upon them: **Alma 12:9** says:

It is given unto many to know the **mysteries of God**; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men [*that which everyone already has*], according to the heed and diligence which they give unto him.

The restriction is that the mysteries are between you and God, and you are not to tell anyone else about them. The meat is found in the scriptures as you begin studying the scriptures, and the milk is what is readily available to everyone – such as the manuals. The problem arises

when people start to think that the Milk contains all we need to know and learn. Having never been outside the dairy aisle, they are openly suspicious of non-dairy products. In other words, if Meat is introduced into a class discussion, and they have not heard it before (never having been out of the dairy aisle), they have a hard time hearing it or accepting it. Or, as Joseph Smith lamented on several occasions:

“It is very difficult for us to communicate to the churches all that God has revealed to us, in consequence of tradition.” (TPJS p 70)

“I say to all those who are disposed to set up stakes for the Almighty, you will come short of the Glory of God.” (TPJS p 321)

“I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them ... fly to pieces like glass as soon as anything comes that is contrary to their traditions.” (TPJS p 331)

“I believe all that God ever revealed, and I never hear of a man being damned for believing too much; [but] they are damned for unbelief.” (TPJS p 374)

One of the great obstacles to learning is the belief that only the milk is available. You have to open your heart and mind to receive the revelations that can come from the scriptures. This is why the PoGP was given to those who believe. The content of the PoGP takes concepts that could be considered milk and moves them into the meat of the scriptures. It is possible that some of you will hear things in these lectures that you have never heard before. That might make you uncomfortable, so consider the possibility that there are things in the scriptures that you do not yet know or understand, and just hang in there.

The Seven Major Dispensations

In the PoGP there are Seven Major Dispensations represented.

Adam:	Moses 3-5	These are the Major Dispensations. The Nephites may have experienced 3 dispensations. The Jaredites may also have had a dispensation but their record does not even mention the Gospel of Jesus Christ. The Ten Tribes who were led away may also have had several dispensations. “The Lord God has led away from time to time from the house of Israel, according to his will and pleasure.” (2 Ne 10:22)
Enoch:	Moses 6-7	
Noah:	Moses 8	
Abraham:	Abraham	
Moses:	Moses 1-2	
Christ:	JS-Matthew	
J. Smith:	JS-History	

In **2 Ne 29** we see that the Lord is taking responsibility for the spread of His words:

11 For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

12 For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other

tribes of the house of Israel, which I have led away, and they shall write it; and *I shall also speak unto all nations of the earth and they shall write it.*

So from this we can infer that other cultures throughout time could have experienced their own dispensations. Here in the Pearl of Great Price, all seven Major Dispensations that we know about are represented.

In speaking about these dispensations, it appears to me that the world was on equal footing during the Meridian of Time. Jesus taught in **3 Ne 16**:

1 And verily, verily, I say unto you that **I have other sheep** which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

2 For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

3 But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

Think about the possibility that during the Meridian of Time, the whole earth heard the voice of Christ, and these cultures wrote down what He said. It would show up in their art, their traditions and myths, and even their architecture. However, in Jacob 5 we see that after the servants went and nourished *all of the branches* in the Lord's vineyard, they still became corrupt.

42 Behold, I knew that **all the fruit** of the vineyard, save it were these, **had become corrupted**. And now these which have once brought forth good fruit have also become corrupted; and now **all the trees of my vineyard are good for nothing** save it be to be hewn down and cast into the fire.

A universal apostasy occurred all over the world (or in the vineyard). None of the branches where the Gospel was taken during the Meridian of Time produced sweet fruit. All had become corrupt. Hence there was a need for a restoration or a new dispensation in the Fullness of Time.

Moses 1:1 – Mountains, Mounds and Temples – Christ, the Foundation Stone

The Book of Moses is a Temple-like text. It discusses the Three Pillars of the Gospel: The Creation, The Fall, and The Atonement.

When discussing the creation account in Moses, one cannot help but use Abraham's creation account as well. One is "Temple" oriented and the other is "Character" oriented. If you examine the Isaiah chapters in the Book of Mormon, you will realize those chapters are in there for those who are going to read the Book of Mormon (for one thing), and for those readers to see the conditions of the Last Days. There will not be much about the signs of the times; instead Isaiah reveals the character traits of the House of Israel who will be living in the Last Days.

I know that my taking the time to answer questions at the beginning of class frustrates some of you, but I am a firm believer in questions. One of the most disheartening things growing up was to hear a teacher answer a question by saying, "You do not need to know that right now," or "That's not necessary for your salvation."

One of the beneficial aspects of asking questions is that you are taking the time to think about and formulate your own answers to questions that are important to you. Revelation can come as you begin to search and ponder these scriptures, and then you can know for yourself and not depend on someone else's knowledge.

***Question:** Didn't Joseph and Oliver say that after they were baptized and the Holy Ghost fell upon them, that many of the meanings of important scriptures began to be opened unto them?*

Yes. The Holy Ghost is the key to revelation and understanding and enlightenment. The key is being prepared to receive the answer. In the **Joseph Smith History 1:73-74** we see what was mentioned in this question.

73 Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

74 Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. (JSH-1:73-74)

Joseph Smith received no revelation without him first asking a question. It says in the Talmud, “There is no stirring above until there is a stirring below.” We make the food before we bless the food. It’s one of the laws of revelation.

Obedience precedes knowledge, and then knowledge demands obedience.

We see in Moses 5 that Adam had been obedient to the commands given him in the Garden and he had been offering sacrifices. It wasn’t until he was seeking for further light and knowledge that an angel visited him and explained why he had been offering those sacrifices for so long.

5 And he gave unto them commandments, that they should worship the Lord their God,

and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

7 And then the angel spake, saying: [Answer] This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5: 5-7)

That's why I have been stressing for so long the nature of intelligence in scripture. *Intelligence is the spirit's ability to seek for, receive, and be obedient to light and truth.* Seeking for it (Light & Truth) is a key element of intelligence. If you are not seeking for further light and truth, you are demonstrating that you are satisfied with the lowest common denominator of gospel knowledge, and there you will remain. Another key element is your desire: What are the desires of your heart?

The Holy Ghost is a revelator. Joseph taught:

There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; (TPJS p 149)

The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (TPJS 151)

The Holy Ghost can be a Testifier, a Purifier, a Comforter, and can bring to remembrance all things. For the Holy Ghost to be a Purifier, he must be “in” you, and this gift is a result of baptism.

As you participate in your endowment, there is a culminating reason that you approach the veil: it is to seek, knock, and ask! You are going there not just to enter a door or passage; you are going there to receive and recite instruction from God. Just as Adam was true and faithful to the commands of God after he was cast out of the Garden, he is now seeking for further light and knowledge by living the Law of Sacrifice and Obedience. The veil is parted and messengers come to give him the light and knowledge he is seeking. That's the whole concept. You have to be seeking, desiring greater and greater knowledge or intelligence. There are no secret words or formulas that will open up the heavens.

This first chapter of Moses is not in Genesis. It was given to Joseph by revelation. It was first published in June 1830, after the Book of Mormon. The 1st Chapter of Moses initiates the heavens being opened. In this chapter alone, the word “glory” is mentioned over 10 times. When you see a word or phrase in scripture repeated numerous times, it is a good idea to pay attention to what it is saying. It's going to be talking about the glory of God more than anything else, and you will see the concept of glory being mentioned over and over again in this chapter.

Moses 1:1

1 The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,

This concept or motif of the high mountain is seen over and over again in scripture. We see the three Apostles taken to Mt Tabor with Christ during his Transfiguration (Mark 9:2). We see the Brother of Jared taken up to a high mountain where the heavens are opened and he enters into the presence of God (Ether 4:1; D&C 17:1). Anytime the word “mountain” shows up in our Standard Works, you need to be looking for a Temple context. “Mountain” and “Temple” represent the same thing, which both Isaiah and Micah talk about. “The mountain of the Lord's house (Temple) shall be established in the top of the mountains” (Isaiah 2:2-3; Micah 4:1-2). In the Old Testament, the phrase “high places” is often mentioned. These “high places” are places where people would go to worship, where they could feel secure from other people infringing on their sacred space. They were generally on tops of hills. Elijah takes the Priests of Baal and those of Israel up to Mt Carmel (1 Kings 18:19-20). [*Carmel* in Hebrew means “the Lord's Vineyard.”]

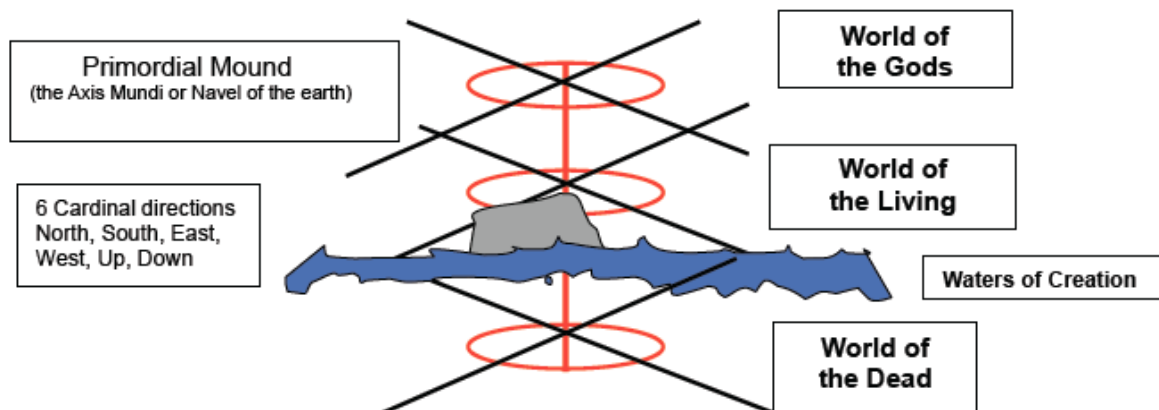
Sacred space is created—it is not found. This is why we have dedications for our Temples. Sacred space is created by the absence of uncleanness. The admonition to stand in Holy Places doesn't mean you should run to the Temple; rather, it means you should become clean and holy so that where *you* stand is holy and clean.

Before the Salt Lake Temple was constructed, sacred space had to be created for covenants to be made at an altar. They went up to Ensign Peak to officiate in those sacred ordinances. It was a place where those involved could be assured that they were alone, with no one else being there that shouldn't be there.

Mounds, Mountains and Temples — Journey to the Center of the Earth

The following is depicted in all cultures, not just in the Book of Genesis.

Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. *[When the dry land appears, it automatically sets the boundaries to the waters or chaos.]*



Sacred space was created when Adam built his altar to offer sacrifices unto the Lord. The altar then became symbolic of the primordial mound, the highest point in which earth and heaven meet. The Altar is sacred space; it becomes a **TEMPLUM** or pattern for man as he obtains his bearings with the universe and his Maker. All covenants made with God are made at an Altar. A Temple, then, becomes symbolic of the “Mountain of the Lord,” for it is on this primordial mound, this sacred space, that the Gods stood to complete the remainder of creation.

Looking at this diagram (above), the top of the primordial mound is the closest point between heaven and earth. An axis, or center point, can then point toward the center of the earth and connect those under the earth (the world of the dead) with those who are above the earth (the world of the Gods). The world of the living is where the altars exist or where the temples are constructed. It was believed by the ancients that at the top of the primordial mound, the world of the Gods, the world of the living, and the world of the dead come together, and all time and space cease to exist. Thus in Temples (the world of the living) we can do work for the dead that is binding in the world of the Gods. Can you see how that works?

Let’s look at what Jesus said to Peter concerning the sealing power in **Matt 16:18-19**:

18 And I say also unto thee, That thou art Peter [*a small stone*], and upon this rock [*this foundation stone*] I will build my church; and the gates of hell shall not prevail against it.

Jesus is telling Peter that upon His Atonement will He build His Church, and that the gates of the Spirit World (“Hades” in the Greek) would no longer hold in the spirits that have been locked behind them, or prevail against them, BECAUSE...

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Peter and Jesus are in the mountains at Caesarea Philippi, at the source of the fountain or the beginning of the River Jordan during this conversation.

This “rock” is not only the “rock of revelation” upon which Christ will build his church; rather, it is the central doctrine of Christ himself—specifically his Atonement. He is the rock; He is the foundation stone. Peter is being compared with Petros in this conversation. Peter, or Petra, is a small stone like that of a seer stone. If anyone knows who and what the “rock” or “petra” is supposed to signify, it’s Peter. He then becomes aware that those keys he is about to receive have to do with the sealing ordinances actually restored a week later by Elijah at the Mount of Transfiguration (and in the Kirtland Temple in this dispensation). In his book, Peter leaves no doubt who the rock or petra is upon which the church will be built: the foundation stone of creation and salvation himself, Jesus Christ. He says:

1 Pet 2:4-6

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded

This “rock,” Christ himself, because of His resurrection and atonement, would connect the land of the living with the land of the dead and the land of the Gods, enabling temple work for both the living and the dead. The gates of Hades, or the spirit world, would not be able to retain those spirits who choose to obey the Christ and accept His ordinances of salvation and exaltation. In other words, The Priesthood, the Prophet, and the ordinances are all necessary in understanding our true relationship with God and with Jesus Christ, who is our advocate with the Father.

This greater understanding (Endowment) is to be acquired in our Temples, where the pattern is shown, enabling mankind to return once again to the presence of God—symbolically for now, as we are only anointed “to become such.” Our time on earth is a probationary time, a time to prepare to meet God (Alma 12:24). Time is a symbol of God’s mercy. We are allowed a period of time in order to change our character and become worthy to receive all that He has, thus becoming a joint-heir with Jesus Christ and learning those things that make God *God*.

One of the most important things in this life is our relationship with Christ. The Gospel of Jesus Christ, which includes the scriptures that contain the Gospel, and the priesthood and

authority that administers the Gospel of Jesus Christ, is the Rock upon which the Church is built. It is on that rock that we need to stand and function.

“Christ was the head of the Church, the chief corner stone, the spiritual rock upon which the church was built, and the gates of hell shall not prevail against it.” (TPJS p 318)

Moses 1:2 – Biography and History of Moses – Matrilineal-Patriarchy – Divine Investiture

The life of Moses can be divided into 3 time periods: 40 years in Egypt - 40 years in the Desert - 40 years in the Wilderness. When Moses was born there were prophecies circulating that a man among the Hebrews would rise up whose right it was to reign. Because of those prophecies, Pharaoh had all male babies two years and younger put to death.

The same thing happened with Abraham. At the time Abraham was born, according to the traditions contained in the Midrash, Abraham's father Terah was employed by the King of Babylon (Nimrod). One night after a party at Terah's house, the King walked out into the night and saw a large star swallow other stars. He then had his wise men search their records to determine what that meant. They came back and told the King that a child was to be born whose right it was to reign. Nimrod then decreed that all male babies two years and younger were to be killed. This same type of thing also happened at the time of Christ, with Herod having all male babies killed who were two years and younger.

These stories are dealing with Priesthood authority and the one whose right it is to reign as Prophet, Priest, and King. In Abraham's case, all of the women who were about to give birth were locked away. If the women delivered a female child, they were given gifts and sent home. But if a male child was born, they took her "gift" and sent *her* home. Abraham's mother, as the story goes, begins throwing up every morning, manifesting morning sickness. Terah asks if she is heavy with child and she says, "No!" He then places his hand on her stomach, and as he does so, the baby withdraws itself up into her rib cage where it cannot be felt by Terah. She wore muu muus all the time anyway. When it came time for her to deliver, she went into the desert to live in a cave, where she delivered Abraham. He was then sent away to live with his ancestors, Noah and Shem, where he was converted to the Gospel, thus shedding light on his statement that he must find "a new place of residence."

Abraham lived with Noah and Shem for the first 50 years of his life. After he was converted to the Gospel, he came back to try to convert his family. He then had his fray with Nimrod, which is depicted in Facsimile #1.

Question: Where can we find these stories?

Lewis Ginsberg's *Legends of the Jews* is an excellent source; there is also *An Apocalypse of Abraham* and a *Testament of Abraham*. Rapahel Patai and Robert Graves have written many things concerning the early history of the Jews coming out of Egypt.

Back to Moses: Well, the same event occurred in the life of Moses. The name Moses is written "Mss." You have heard of Tutmos or Ramos. The meaning of the word "moses" is "to draw out or birth." Ra-moses means born of Ra. Tut-Moses means born of Thoth (Tut is the translation for Thoth).

It says in Exodus that when the daughter of Pharaoh found Moses in the bulrushes, she drew him out of the water, meaning that the Nile gave birth to Moses. He becomes the adopted son of Pharaoh's daughter. In Egypt and throughout the Middle East, the governments were founded upon a Matrilineal-Patriarchy, meaning that the mother says who the patriarch is (and thus, who can rule). We see this in Abraham 1:

Abraham 1:21-27

21 Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.

22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

23 The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden;

24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

The mother who settled her sons in the land after the flood was the daughter of Ham and his wife, who was a descendant of CAIN.

25 Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

[The King, Pharaoh, was placed in power by his mother, and their government was patterned after the Patriarchal government of Ham.]

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

27 Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry;

Matrilineal-Patriarchy

The right to hold the Priesthood did not come through the lineage of the father, but rather it came through the lineage of the mother. Thus her descendants were not eligible to hold the priesthood.

This Matrilineal-Patriarchy is seen from the time of Adam and Eve. In the first few verses of Moses 5 we see that there are at least three generations of Adam's posterity noted in the record. His children are dividing two and two in the land.

Moses 5:2-8

2 And [1] Adam knew his wife, and she bare unto him [2] sons and daughters, and they began to multiply and to replenish the earth.

3 And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and [3] they also begat sons and daughters.

This means there are at least three generations on the ground when Adam receives the Gospel. We see this in vs 5-8: Adam is obedient but does not know why. An Angel then teaches Adam the Gospel:

5 And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

7 And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

Adam is instructed to teach his children the Gospel in **Moses 6:57-58**:

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

58 Therefore I give unto you a commandment, to teach these things freely unto your children...

Adam and Eve taught their children, but they believed it not, and they mourned for their children.

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

13 And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. *[they believed the lie and thus chose to live without the Gospel]* (Moses 5:12-13)

27 And Adam and his wife mourned before the Lord... (Moses 5:27)

Then the record says that Adam & Eve ceased not to call upon the Lord, and when Cain was born, Eve said, "I have gotten a man from the Lord; wherefore may he not reject the words of the Lord" (Moses 5:16).

Eve assumes that she has given birth to the next Patriarch. Cain was the first son born after they received the Gospel—not her first-born son, but the first son born after they have

received the Gospel. Eve assumed that Cain would be the next Patriarch, but as both Cain and Abel grew, and as they received the Priesthood and participated in their Priesthood responsibilities, Cain fell short, and Abel was chosen to be the next Patriarch. Cain's offering was not accepted unto the Lord.

Moses 5:18, 20-21

18 And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord.

20 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering;

21 But unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell.

Look what Eve said: "I have gotten a man from the Lord." This is a clue that she would be the one whose responsibility it is to choose the next Patriarch. We see this pattern repeated in the story of Abraham and Sarah. You know the story... She is barren and she gives Abraham a concubine named Hagar. A concubine is nothing more than a surrogate mother. In a concubinal relationship, the concubine belonged to the head of the house, the wife. When children were born through the concubine, they would be named, not by the concubine, but by the wife, the concubine's owner or mistress. Hagar was a slave given to Sarah by Pharaoh when Sarah became Pharaoh's wife while she and Abraham were in Egypt. Hagar was given to her to be her slave. Sarah gave Hagar to Abraham so that she [Sarah] could have children through Abraham.

Anciently, when it came time for the concubine to give birth, the concubine would sit on the knees of her mistress as though the mistress was giving birth to that child. In this case Sarah has a son through Hagar named Ishmael. Ishmael begins to grow into a lad. Hagar loves him and Abraham loves him too. Sarah later has a son named Isaac. He is Sarah's first-born son. The next Patriarch is not chosen through patrilineal lines, but rather through matrilineal lines. When it comes time to choose a new Patriarch, Sarah tells Abraham to cast out the bondwoman and her son, in part because Hagar had begun to glory unto herself:

9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. (Gen 21:9-12)

Abraham takes the matter to the Lord and is told he must do whatever his wife says. It's been the same ever since! (*class laughter*)

Anyway, Isaac is chosen as the new Patriarch. We see the same thing occur when it's time for Rebecca to choose the next Patriarch, the choice being between Esau and Jacob.

Chapter 27 of Genesis seems to portray a deception of sorts between Rebekah and Isaac. As seen in the case of Rebekah, it is the mother rather than the father who receives the revelation about the unborn child and the blessings the child will receive. This knowledge is given to the mother because she has the obligation in the marriage partnership to know the child's future in order to prepare her posterity for the priesthood blessings and responsibilities. The basic elements of the event are outlined below:

The time comes to choose a new Patriarch. Isaac is old and is blind.

Rebekah overhears Isaac tell Esau to prepare the sacrificial meal with "savory meat."

Rebekah instructs Jacob to do exactly as she instructs.

She puts the priestly robes (the goodly raiment) on her chosen son, and prepares his hands to resemble Esau's.

He enters the tent of his father and knocks a few times.

What is wanted? his father asks.

I am Esau thy firstborn [His new name]. *I have been faithful to all of thy commands. I now seek a blessing from thee.* [Jacob takes upon himself a new name, in this case the name of the birthright son.]

Jacob is tested for the proper signs, tokens, and phrases.

Jacob then embraces his father and receives the Abrahamic Covenant consisting of Priesthood, Posterity, and Inheritance.

In the following chapter (Gen. 28:1-5), this blessing is explained as the familiar Abrahamic covenant. However, this aspect of the blessing is done in connection with the marriage of Jacob so that the rights/rites of this blessing might continue in the family lines.

When Esau returns, Isaac tells him that the blessing given to Jacob will stand, and that Esau will be Jacob's servant. The Patriarch Isaac accepts that the blessing given was inspired and could not be rescinded. Jacob had met the requirements, having knowledge of the signs and phrases of recognition, and most important, having been prepared and presented by his mother as the birthright son.

The last verse of this chapter reveals that Rebekah realized that the priesthood blessing just given by Isaac would have no effect and be invalid "if Jacob take a wife of the daughters of Heth." Discussing the prospect of a Canaanite marriage, Rebekah stated about herself, "What good shall my life do me?" If concern for posterity or temporal inheritance were Rebekah's only reservation, the feeling about the spouse of Jacob would not be a disturbing matter. However, if lineage and the blessings of the priesthood could only come through chosen family lines, then Rebekah could rightly say, "What good shall my life do me?" Had Jacob married a daughter of Heth, as did Esau, he would not be able to pass the patriarchal priesthood to his posterity, thus losing the birthright and patriarchal authority that Rebekah prepared him for.

Even under the law of sacrifice, it is the Ewe that determines the Paschal Lamb, not the Ram. It is her first-born that opens the womb. The concept of matrilineal patriarchy is especially evident when it comes to Mary, the mother of Christ. In the prophecies of Isaiah, "a virgin shall conceive." In the Book of Mormon, "a virgin that is pure and white above all that is pure

and white shall conceive and her name shall be called Mary.” These stories verify that Christ really is the Savior because the prophecies declare who His Mother is to be. Isaiah wanted his readers to know the sign of who the matriarch of the son of God was to be.

Our scriptures follow the pattern of naming the Mother of the Son of God and even declaring her name! The nativity story recited in the Book of Luke is not so much the story of the birth of Christ as the story of Mary and her Son.

"According to law" Mary presented her son to God in the temple as her firstborn child and son who was to be dedicated to the work of the Father (Luke 2). Likewise, according to law, Rebekah prepared and presented the birthright son to the patriarch and priesthood authority for the blessings and ordinances required for salvation and exaltation. The actions of Mary, Rebekah, and Sarah were done by divine revelation because of their responsibility to their children as spiritual offspring of God.

Another example of matrilineal-patriarchy is depicted in the case of Moses and Zipporah. The responsible wife in the patriarchal priesthood will prepare her offspring and make sure that they receive the necessary ordinances of salvation and exaltation. Not only would she bear the infant child unto the father in childbirth, she would also bear the worthy offspring to the priesthood authority for the prescribed ordinances as they are born again. With this in mind, the somewhat difficult passage of Exodus 4:24-26 might become a little clearer. Moses, as part of his patriarchal responsibilities, was commanded by the Lord to circumcise his son, but because of his reluctance, “the Lord was angry with Moses, and his hand was about to fall upon him (JST Ex. 4:24).” True to her matriarchal responsibility, the wife of Moses made sure her children received the ordinances required by the Lord, not only for them but for the righteousness and life of her husband. "Then Zipporah took a sharp stone and circumcised her son, and cast the stone at his feet, and said, Surely thou art a bloody husband unto me. And the Lord spared Moses and let him go, because Zipporah, his wife, circumcised the child” (JST Ex. 4:25-26). Thus, according to the JST, the life of the prophet was spared because his wife preformed the priesthood ordinance that was required for her children.

Now...getting back to Moses and the daughter of Pharaoh. We read in Hebrews that Moses refused to be called the son of Pharaoh's daughter (Heb 11:24).

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

In Egypt, to be called the son of Pharaoh's daughter meant one had the right to become Pharaoh. The authority or the right to reign in Egypt depended on who the mother and the wife were. Sometimes, after a father's death, the sons would marry their sisters in order to legitimize their right to their father's throne. This practice was also matrilineal in scope, just like we have seen in the Old Testament examples. When we see in our scriptures that Moses refused to be called the son of Pharaoh's daughter, it means that Moses gave up the kingship, or the right to become Pharaoh in Egypt. Pharaoh's daughter had the right to place her children on the throne. So for the first 40 years in the life of Moses, he was raised in Egypt, he was taught how to speak Egyptian, he was educated at the world's religious and educational center. He was mighty in his words and deeds. **See Acts 7:22:**

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

The mother of Moses nursed him, as we know, but for all intents and purposes he was raised as an Egyptian. Josephus adds this tidbit from the life of Moses that our Bible does not include. He tells us that Moses became a great general in the armies of Pharaoh and conquered Ethiopia. At that time, the narrow neck of land leading into Ethiopia was infested with deadly, poisonous snakes. Whenever any invaders tried to enter Ethiopia by that narrow neck, these snakes would bite the soldiers. What Moses did was capture numerous birds that were natural predators of these snakes. The bird's wings were cut so that they could not fly away, and these birds were then set around their camps at night. If any poisonous snake came too close, these birds would kill the snakes, thus allowing the troops of Moses to march through the narrow neck of land and conquer Ethiopia.

As was the custom, the conquering general was to marry the conquered king's daughter in order to legitimize the political alliance; hence Moses married an Ethiopian woman. This comes up later on when Aaron & Miriam speak against Moses for marrying the Ethiopian.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. (Numbers 12:1)

Getting back to the education of Moses... When it said in Acts that Moses was mighty in words and deeds, it is a bit confusing when we read in Exodus 4:10 that Moses tells the Lord that he is slow of speech.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. (Ex. 4:10)

Because he was raised as an Egyptian, he did not speak Hebrew very well. It's like saying, "I only know construction Spanish." (*Class laughter*) The Lord says, OK...how about we use someone who knows Hebrew and has been living as an Israelite. Aaron your brother will be your spokesman.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. (Exodus 4: 11-16)

Moses has been living among the Egyptians for 40 years. He ends up killing an Egyptian taskmaster for beating an Israelite. A Pharaoh who knew not Joseph ruled the Egyptians. We know that Joseph rose up to become the second in command in Egypt, the Vizier of Pharaoh. At the time that Joseph rose to power, the “Shepherd Kings,” the Hyksos, ruled Egypt. They came out of Southern Anatolia (Turkey). They were Semites, or descendants of Shem.

These Hyksos conquered the northern kingdom of Egypt, which was in Memphis. The southern kingdom was in Luxor. When Joseph was in power, these Hyksos were the kings, and they forced the Egyptians in the north into the southern kingdoms. Heliopolis and ON (in the Bible) are the same locale. These Hyksos were distant cousins of Joseph, having descended from Shem. That's why Joseph could marry the daughter of the Priest of ON. Heliopolis or ON is where the ben-ben stone was located [seen in Fac #2], the mythological primordial mound where the Gods completed the remainder of the creation. He could marry her and still have the Priesthood continue through his posterity. So, all of you who are of the lineage of Ephraim or Manasseh according to your Patriarchal blessings are descendants of the daughter of the High Priest of ON, whose name was Aseneth.

When it says that a Pharaoh rose up that knew not Joseph, it means that the Egyptians in the south came up and conquered the Hyksos kings in the north. But the Children of Israel were still in the land of Goshen (located in the eastern delta of the Nile). The Israelites were immediately put into bondage or slavery, as well as anyone else who had ties to or sympathies to the Hyksos.

It was OK to kill a Hebrew slave, but it was not OK to kill an Egyptian. Moses had to flee into the wilderness in order to save his life because only the Pharaoh could order another Egyptian's death. Moses escapes to the “back side of the desert,” or flees into Midian. He finds an oasis or well, and along comes a group of women watering their sheep. Some bandits come along to scatter their sheep. Moses protects the women and their sheep. He accompanies the women back to their home. It turns out they are Jethro's daughters.

There's a very old Jewish tradition that relates the story of how Zipporah was given in marriage to Moses. Zipporah invites Moses to a stake dance, and Moses indicates that he would not only be interested in going to the dance but would also like to date her more regularly. Zipporah relates the sad tale that all of her other suitors have ended up dying because they could not pass her father's test. Moses inquires further about her father's test and learns that Zipporah's father won't allow any of her boyfriends to continue dating her unless they go into Jethro's back yard and pull a stick from the ground, and so far all of her dates have died because they have been unable to remove the stick from the ground. Moses says, “You're good looking enough, show me the stick, I'll give it a try!” [I may be paraphrasing just a little, but this pretty close to how the story goes!] She takes Moses home to meet her father. Jethro holds the Melchizedek priesthood because he is a descendant of Abraham through Keturah, whom Abraham married after Sarah died. Moses is also a descendant of Abraham, but the Children of Israel lost the right to hold the priesthood during their captivity and apostasy in Egypt. Keturah's posterity lived in Midian, on the east side of the Red Sea. After Moses meets Jethro, Jethro instructs Moses to go out into the yard and try to pull up the

staff that has been planted there. Moses goes into the yard, finds the staff, pulls it from the ground and returns it to Jethro. By this act, Jethro knows that Moses is the man who should hold the priesthood, or who ought to become the king. Moses stays in the desert with Jethro for the next 40 years after he marries Zipporah.

This story is very old, and it has come down to us in our time as what? That's correct – Arthur and the sword in the stone. That story harks back to this very old Jewish tradition of Jethro and Moses and the staff, which is the same staff Moses uses as he delivers the Children of Israel from Pharaoh. That staff symbolizes priesthood authority and *he whose right it is to reign*. In the D&C, we see the priesthood of Moses being traced back from Moses to Abel, and then to Adam (D&C 84:6-16).

Question: Are you saying the Melchizedek Priesthood could be held by others beside the Children of Israel?

I had planned to get to that this week but thought we needed to discuss the life of Moses before we get to verse 2. Verse 2 is the beginning of the endowment of power given to Moses at the end of his 40 years in the desert as a shepherd. He is now prepared to receive this endowment; he is humble enough now. Jethro taught Moses about the authority and power of the Priesthood. He can now stand in the presence of God and receive his mission to return to Egypt and lead them back to the Promised Land.

Before he can do that, however, he must receive his endowment of power, just as our missionaries in this dispensation do. The Book of Moses is a record of his endowment of power. It tells what is needed to stand in the presence of God, and how to teach the Children of Israel how to stand in the presence of God also. This was to be his mission to complete.

D&C 84: 23-24

23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;
24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

The scriptures are exciting...the Book of Moses is important. It is a record of his endowment and it is from his record that our endowment comes. This record was the 2nd record published by the Church after the Book of Mormon. The Gospel has to be on the earth before the Church can be organized. The Book of Mormon came first, and then we got the Book of Moses just a few months after the Church was organized. After it was revealed to Joseph Smith, the Lord told him:

42 (These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.) Moses 1:42

The Book of Moses contains the beginning of the knowledge of that endowment of power. The endowment of power is always knowledge.

You will remember that the Book of Moses was used as the Temple narrative during the Nauvoo period. The “face to face” portion of that endowment is something we see later on. In learning about and receiving his Endowment of Power, Moses gains a personal perspective that he records for those who believe. Abraham also gained his personal witness during his own Endowment of Power, and it is also discussed in the Doctrine & Covenants. Let’s talk about **Moses 1:2** for a little bit:

- 1** The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,
- 2** And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

In Hebrew, when the words “face to face” are written, it means just that—face to face. According to many Christian religions, Moses could not have had that experience because God does not have a face; he is only a spirit. They will concede that there have been Christophanies, or visions of Christ, but they don’t allow for Theophanies, or visions of God in bodily form. Because they don’t believe that God has a body, it follows that God could not have a face to which Moses could speak.

Moses went up in that exceedingly high mountain and spoke with God face to face. He entered into that sacred space that we talked about last week—the closest point between heaven and earth, the place where the Gods completed the remaining portion of the creation. It is on the mountain that one can be assured of being alone, thus maintaining some order of sanctity.

***Question:** Is this the voice of the Father or the Son?*

That's a good question. In **Moses 1:6** we read:

- 6** And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth;

And in **v 32 -33**, we observe:

- 32** And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.
- 33** And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

The implication is that Moses is speaking with God, but that is not always the case. It can be by what Elder James Talmage calls “divine investiture.” Talmage explains that this happens when the individual is invested with the authority and identity of God. We see this in the Book of Revelation towards the end when John falls to the earth and begins worshipping the

messenger. The angel says, “Whoa, wait a minute—I am an angel, a fellow servant like you.” Yet the whole revelation is given as though John is speaking with Christ, not an angel.

We can also see this in **D&C 49**:

5 Thus saith the Lord; for I am God, and have sent mine Only Begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned—

The person speaking here seems to be God, but in the last verse of this section, we learn who is really talking.

28 Behold, I am Jesus Christ, and I come quickly. Even so. Amen. (D&C 49:28)

This is telling us that by divine investiture Christ can be speaking *for*, *in behalf of*, and *as* the Father. According to Joseph Fielding Smith, the Father’s communication to mankind is limited to the introduction of His Son. We see this at the baptism of Christ by John the Baptist; we also see this in 3 Nephi when Christ appears to the Nephites after His resurrection; we see this in the sacred grove when Joseph sees both the Father and the Son. You will recall that the Father says, “This is my Beloved Son, hear Him.” Paul talks about it in the New Testament when he declares that there is one Mediator between God the Father and mankind, and that Mediator, according to scripture, is Jesus Christ. Thus any communication to mankind on earth will come through that Mediator who can speak as the Father, because He is God. So by divine investiture, an angel can speak for Christ, and Christ can speak for the Father.

God is God as God is God. This revelation to Moses is like what He says in John, that He says nothing except what is given Him by the Father. He says, “if you have seen me, you have seen the Father.” So it really doesn’t matter: God is God as God is God. Whether it is Jehovah God, Abraham God, Isaac God or Jacob God, they all have the same will.

The Book of Moses is the record of Moses’ endowment. That’s the reason it became the basis for the Temple narrative at Nauvoo and is the basis for your endowment. Just as the Book of Abraham is a record of Abraham’s endowment (Abraham tells us as much in Abr 1:2-4), this record is the beginning of the endowment Moses receives before he goes back into Egypt. [see Andrew F. Ehat, *Temples of the Ancient World*, pp 48-62]

Moses learns about the creation, The Garden, and The Fall just as we do. Then we see the introduction of the Gospel in Chapter 5. Keep in mind Moses has been prepared.

Moses 1:2 cont. – What Causes the Fall of Babylon – Moses and the Melchizedek Priesthood – Adam & Christ

Last week we discussed the historical aspects of the 120 year period of the life of Moses: his 40 years in Egypt, his 40 years in the desert as a sheep herder, and his 40 years leading the children of Israel to the Promised Land. Are there any questions relating to any of that?

Question: How do we know that Moses did not die?

How we know is because he appeared on the Mount of Transfiguration to Christ and Peter, James, and John. He came to deliver the Priesthood Keys that Peter, James, and John, as the First Presidency of the Church, needed in order to fulfill their responsibilities. This was before the resurrection of Christ. And since Christ was the first-fruits of the resurrection, at least on this earth that we know of, that means no one would have been resurrected before Christ. In order to lay hands on and pass the needed keys, Moses had to have a physical body. It follows then that Moses could not have been resurrected before that time because Christ had not yet been resurrected. The fact that he had a physical body would require that he be in a translated state, the same as Elijah, who also appeared on the Mount of Transfiguration with Moses, and who also bestowed Priesthood keys on Peter, James, and John.

Question: Do we know where Mt. Sinai is located?

There are those who believe they know. There is a traditional location shown on our maps, and there is a modern conjecture that it is at the upper portion of the Sinai Peninsula. The great thing is that in **Moses 1:42** we read what the Lord said to Joseph Smith concerning not only this record, but the location of the mount:

42 (These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.)

What it's saying is that we do not know where the mountain is nor do we know the name of the mountain. The traditional place is Mount Sinai in the lower Sinai Peninsula, where St. Catherine's Church has maintained the traditional spot. It's a terrible place to get to.

Question: In verse 41 of the same chapter, is that talking about Joseph Smith?

It's certainly talking about our time:

41 And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe. (Moses 1:41)

In other words, this is occurring in a day when men begin to no longer believe in scripture, and have removed many of the plain and precious truths from the scriptures (as 1 Ne 13 talks

about). The remainder of the verse is talking about Joseph Smith and the restoration of records.

The restoration comes by new records, or more records – that's the whole purpose of 1 Nephi 13 & 14. As you read the Book of Mormon, it is showing you that Babylon has control over the world; that the Gospel had been lost because the plain and precious truths were taken out. And what is being explained in Chapter 14 is that the fall of Babylon will come about because of the restoration and the records that come with that restoration; for example, the Book of Mormon. Babylon falls because the Book of Mormon is restored, plus other records that come out of the United States. That's what actually causes the fall of Babylon – the scriptures! But that will only happen if we read them, understand them, and know them. We have to begin to take the scriptures seriously!

Br. Nibley introduced the Pearl of Great Price as “the book that answers all of the questions.” This relates to what we just read in Moses 1:41-42: That these records shall be had among the children of men. What we have is a restoration of the Book of Genesis with the beginning of the Pearl of Great Price, i.e. the beginning of the record of Moses:

... and they shall be had again among the children of men—among as many as shall believe. [*and then the command to Joseph Smith, to show them not unto any except them that believe.*] Even so. Amen.

Notice, the record of Moses ends in v 41, but the Lord then gives Joseph the command not to show the record to any except “them that believe” in verse 42. That's the requirement for the Book of Moses, the reason being that the things contained in this record are of a sacred nature, as it contains the record of Moses' endowment of power. As such it also contains the narrative for our own endowment. This record is not the first source for conversion; the Book of Mormon is the first source for conversion. The Pearl of Great Price should be the first source *after* conversion.

Question: *What exactly is the “Great and Abominable Church?”*

Nothing more than spiritual Babylon. We Mormons sometimes like to apply this title to an organization or another church, but as it tells us in **1 Ne 14:10**:

Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church,

Nephi tells us that we are either in the Church of the Lamb of God, or we are in the church of the devil. The great and abominable church is a *philosophy*, not an organization. It's an anti-Christ philosophy and not necessarily another religion. Scripturally speaking, it is way of thinking or belief rather than a specific organization or church.

If there are only two churches, and one is the church of the devil and the other is the church of the Lamb of God, then anybody who is not in the Church of Christ, no matter what their faith, is in the Church of the devil. Even Mormons can have their membership in the Church of

Jesus Christ of Latter-day Saints and yet be very active in the Church of the devil. We are taught and warned about this philosophy throughout the Book of Mormon.

That's why Mormon included the stories about Sherem, Nehor, and Korihor—in order to warn us about the philosophy of spiritual Babylon. Even though Elder McConkie (when he was a member of the Seventy) published his opinion in the first edition of Mormon Doctrine pointing to a specific church, the fact still remains that any church that teaches faith in Christ is a help to the masses. When others are prepared to receive more light and truth, the way will be provided for them to obtain more light and truth, the same as in our own church. The more people are instructed to follow Christ, no matter their faith, the more prepared they are to recognize and fight evil, which means they are not an enemy to God. Moroni teaches us in **Moroni 7:12, 16**:

12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

We Latter-day Saints have had a tendency to believe that good things can only come from within Mormondom, but that just isn't the case. We have no monopoly on righteousness or faith, nor on goodness or kindness. We have no monopoly on spiritual gifts or spiritual experiences either. Members of other Christian faiths have just as many as we do. The blessings and gifts of the spirit are free to all who are obedient to the laws upon which those blessings are predicated (D&C 130:20-21). We need not look in that Zoramite mirror so closely that we fail to see the beam in our own eyes, or to recognize that there is good to be seen everywhere.

Yes, some leaders of certain churches create policies that don't stick to scripture and promote social agendas in order to attract like minded believers. But it is easy to discern which leaders are not sticking to scripture. Let's look at what Mormon tells us about that.

Look at **Moroni 7**:

3 Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven.

4 And now my brethren, I judge these things of you because of your peaceable walk with the children of men. *[i.e., the non-members in your community]*

5 For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.

10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

11 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

13 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil. (Moroni 7:3-6, 10-14)

What he is saying in these verses is that we, the readers and believers of the Book of Mormon, should recognize that there are good people out there, and that their fruits will be just as evident. And we can readily discern by their fruits whether they are inviting to do good or to do evil, to believe in Christ or not.

Back to Moses...verse 2!

2 And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

One reason Moses could see God face to face was because he held the Priesthood that was required for him to endure God's presence. Let's turn to **D&C 84** and then Sec 107.

19 And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. (D&C 84:19)

“Mysteries,” from the Greek, is a word that means “ordinances.” To those who were not allowed to enter their temples or participate in their ordinances in Greece, the word *mysterion* was used to signify what went on in the temple rites. In almost every instance in our scriptures, the word “mysteries” signifies those ordinances and that endowment of power or knowledge which is derived from those ordinances.

20 Therefore, in the ordinances thereof [*of the mysteries and of the greater priesthood*], the power of godliness is manifest.

21 And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

22 For without this [*the ordinances and the priesthood in v 21*] no man can see the face of God, even the Father, and live. (D&C 84:20-22)

Moses beholds the face of God and is in His presence in v 2, where we began. He evidently had received the required preparation from his father-in-law Jethro. (See D&C 84:6-13 for a

line of authority from Abraham to Jethro.) This allowed Moses to behold the face of God and live.

Melchizedek Priesthood

D&C 107:

18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—

19 To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

One purpose of the Melchizedek Priesthood is to enable you to receive the ordinances of exaltation, which is your entrance into the presence of God.

Moses is at the mount, beholding the face of God, and he wants to give the children of Israel the same ordinances, and wants them to accept the same responsibilities of that Priesthood. We see this in **D&C 84**. He wants them also to be able to stand at the veil and behold the face of God.

23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

25 Therefore, he took Moses out of their midst, and the Holy Priesthood also;

They chose to withdraw of their own free will and choice and did not accept the opportunity to receive the higher law, in essence saying, “We do not want to receive greater knowledge through greater obedience. You be our mediator, Moses.” So they withdrew, thus rejecting all the promises that we just read in D&C 107:19.

These verses are clearly a Temple Text in that they give instructions on what is needed to receive your election and pass through the veil in order to behold the face of God. The children of Israel rejected those things. And it goes on to tell us that:

26 And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

27 Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, (D&C 84:23-27)

By withdrawing, they lost the Melchizedek Priesthood authority or the rites to the Melchizedek Priesthood, which was to remain in effect for the Children of Israel wherever they were until John the Baptist. The prophets held the higher Priesthood, but the rites of that

higher Priesthood could not be given to the masses. There was no Melchizedek Temple from the time of Moses until the time of Christ; they were all Aaronic Temples, in line with the lesser law that they lived under. This applied to every tribe, clan, and family of the children of Israel, even those in the new world.

Remember, in 722 BC, 10 1/2 tribes were taken captive and carried out of the Promised Land. They kept their own records and had their own records. In 600 BC, Lehi leaves and represents a fragment of the Children of Israel. Other tribes are taken into the north countries. No matter where they are, none of them can hold the Melchizedek Priesthood until John the Baptist. Only the prophets held it, not the masses.

The Children of Israel are to be gathered by the patriarchs. It is the patriarchs who are responsible for both the temporal and spiritual prosperity of their father's children. The last patriarch was Joseph who was sold into Egypt. His two sons, Manasseh and Ephraim, have to be gathered out of the world from among the nations of the earth.

Question: Didn't Adam receive the Priesthood in the Garden of Eden?

Adam received the Priesthood before he came here, because he had a body before he came here. President Joseph Fielding Smith said that the Lord or one of his messengers would give the priesthood to those prophets who need it. [See Doctrines of Salvation: Vol 3, p 85] Look—we have this mindset that all prophets everywhere needed to have the Priesthood, but what is that Priesthood for? The higher Priesthood is needed to administer the Gospel and bless the lives of others. We just read it:

18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—

19 To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D&C 107:18-19)

If there is no one who can receive Melchizedek ordinances, does that prophet still have to have the Melchizedek Priesthood? Not necessarily, for the priesthood is an order and organization of administration.

What is the Spirit of Prophecy? A: Right, the testimony of Christ. Can people have the testimony of Christ and not be considered a prophet? If they have the testimony of Christ, and are considered prophets, do they have to hold the Melchizedek Priesthood? No, they don't. See, we often take our scriptures and mold them into a particular mindset in line with our own modern day expectations and traditions. Holders of the Melchizedek Priesthood can function in every Aaronic Order. For instance, would a person have to hold some authority to offer sacrifices if they were not a descendant of Aaron or Levi? Yes, they would have to hold the Melchizedek Priesthood. So did Lehi offer sacrifices? Yes! Thus he would have had to hold the Melchizedek Priesthood in order to offer sacrifices. Under the Law of Moses, only the descendants of Aaron and the Levites were authorized to offer sacrifices, and since Lehi

was from the Tribe of Manasseh rather than Levi, he would have to have some authority, if not the Melchizedek Priesthood.

Keep in mind that in the Old Testament there were always High Priests functioning in their positions who were descendants of Aaron or Levi. All High Priests functioning in the Old Testament were of the Aaronic Order until John, and that is when everything changes, because Christ came to fulfill the Law of Moses (3 Ne 12:17).

Alma, for instance, gives an informative discourse on the Melchizedek Priesthood in Alma 13. He would have to have a knowledge and an understanding of that Priesthood in order to talk about it. We only have an abridgment of the records. How, when, and where he received his authority to function as the High Priest of the church is probably contained in those “wagon loads of plates” hidden up (Brigham Young, JD 19: 37-38, 16 June 1877).

Question: Getting back to Adam...you said he had to have a physical body in order to receive the Melchizedek Priesthood. Please elaborate on that.

In every reference we have of Adam going into the Garden of Eden, after the earth is created and the garden is created, the garden is described as being “eastward in Eden” (which means closest to God). In Hebrew it is translated as the “Garden of Delights.” There’s Eden the place, and then there is the Garden “eastward” in Eden. In every reference we have, it says that Adam was *placed* in the Garden of Eden. It does say that Adam was created from the “dust of the earth,” but it doesn’t tell us where. The records state that once he was created, he was *placed* in the Garden of Eden.

There are several extra-Biblical texts devoted to the story of Adam such as the *Discourse on Abbaton*, *The Gospel of Bartholomew*, *The Apocalypse of John*. Even the *Koran* has several chapters devoted to Adam. The Vatican has a text called *The Life of Adam & Eve* and *The Assumption of Moses*. All of these texts contain the same story: once the world is created and all of the spirits are together in the pre-earth Council where God is explaining the creation, God sends the Angel Mouriêl down to the earth to gather up some of the dust of the earth in order to fashion the body of Adam. [This is not in our scriptures, but when there are several witnesses containing the same story it needs to be taken seriously.]

Mouriêl is successful in bringing back some of the elements of the earth to the pre-earth Council. According to the various records, the body of Adam is fashioned out of the elements of the earth and left in the Council for 40 days and 40 nights. Elder Nelson quoted from one of these texts in the April 2000 General Conference.

“He took the clay from the hand of the angel, and made Adam according to Our image and likeness, and He left him lying for forty days and forty nights without putting breath into him. And He heaved sighs over him daily, saying, ‘If I put breath into this [man], he must suffer many pains.’ And I said unto My Father, ‘Put breath into him; I will be an advocate for him.’ And My Father said unto Me, ‘If I put breath into him, My beloved Son, Thou wilt be obliged to go down into the world, and to suffer many pains for him before Thou shalt have redeemed him, and made him to come back to his primal state.’ And I said unto My Father, ‘Put breath into him; I will be his advocate, and I will go down into the world, and will fulfil Thy command.’” (“Discourse on Abbatôn by Timothy, Archbishop of Alexandria,” in *Coptic*

Martyrdoms etc. in the Dialect of Upper Egypt, ed. and trans. E. A. Wallis Budge (1914), 482. Timothy, archbishop of Alexandria, died in A.D., 385. Brackets are included in Budge's English translation.)

God said that He “heaved sighs over him daily.” The reason that he heaved sighs over him daily was because He knew how rotten this life was going to be. How sickness, disease, and decay was going to be present. He explained to everyone there how things would be so that we could understand perfectly, without any misconception, how good and bad things could be on earth, including how it would feel to suffer through diseases and physical infirmities, and the emotional pain of losing a loved one. We had to understand perfectly how bad it could be so that we could make the choice to come here. Otherwise our agency would have been compromised and God would not be a just God.

I look at it like an LDS funeral with all of the ward members in attendance and the body in a coffin up in front of the chapel. He not only explains the sufferings that we will encounter, but also the sin and separation (from God) that is going to take place because of the physical body we are going to receive. It's what Lehi explains in 2 Ne 2:29, that the evils of the flesh and the evil which is therein gives Satan power to gain control over us because of our physical body. He explains the separation because *we will not be able to not sin!* (Only Christ was capable of not sinning.) Having knowledge of good and evil, we will not be able to not sin, which sin separates us from God...unless there is to be a Redeemer. Then Christ steps in and says, “Go ahead and put the breath of life into him, I will go down and be his advocate. I will be his Redeemer.” Then the Father explains to Christ what it will be like for Him, what He will have to go through in order to perform that redemption. He explains all this so that we too can understand what our responsibilities will be in accepting Christ and His sacrifice in order for us to be redeemed. We have to understand our responsibilities to the Gospel in order to return back into His presence.

God then put the breath of life into Adam. “Breath” in both Hebrew and Greek means *spirit*. Michael arises and says, “You have fashioned me into an existence into which I have never before existed. I can feel the difference!” God then commands the spirits, all of us, to come to Adam and pay honor to him and recognize him as the father of our physical body, and for Adam to tell us what it is like to have that physical body.

In that environment he is still Michael. As all come to him to recognize him as the Grand Patriarch, the head Archangel, the father of all mankind, there is one spirit, the chief of an order of angels, who says, “I am not going to pay honor to him. I am an elder spirit, I was prepared before he was, he should be honoring me. I shouldn't have to be going to him.” The Discourse on Abbaton says that when God saw that his pride was complete, meaning that no matter what he knew or what he understood, he would never change, he was stripped of his authority and cast down to earth along with all those who followed him. In order for their agency not to be compromised, all of these spirits would have had to have a perfect understanding of the consequences of their rebellion. Not only did they have to understand the plan of salvation perfectly, they also had to understand their judgment and their condemnation perfectly, or their agency would have been compromised, and God would cease to be God. Even with this perfect knowledge, they still rebelled against God and against the Plan of Salvation, which included Christ and Adam, their priesthood leader.

Comment: Didn't Brigham Young teach that Adam was born like you and me?

Every scriptural reference we have says that Adam was created from the dust of the earth. And the reference in scripture that says Adam was a son of God, Joseph Smith changed to read, "Adam was formed of God."

Question: What is meant by "being formed from the dust of the earth?"

There's a reason for that. Your physical body is going to be controlled by the natural laws that govern the sphere upon which you live, so you have to be created from the dust or elements of that same sphere.

There are some who teach that the creation of man from the dust is just metaphor, but if that is the case, the scriptures are either not entirely true or God is trying to keep information from all but the learned, i.e. the ministers of metaphor and symbol. If the creation of Adam from the dust (or elements) of the earth (as all scripture claims) is not true, where will the guesswork end? We would be left asking: What else is there in scripture that we should not believe? If "God cannot and did not create Adam from the elements of the earth as one might make an adobe brick," as some have said, then the notion of a resurrection from the dust of the earth ("for dust thou art, and unto dust shalt thou return") becomes a real concern for the believer.

Comment: So Adam did not have a belly button?

According to the scriptures and Joseph Smith, no. Joseph taught that the scriptures do not say that God created the spirit of man, only that He created the physical body of man. As we have already mentioned, in the New Testament where it says that Adam was a son of God, Joseph changed it to read that Adam was "formed of God."

So now Adam has this physical body and Lucifer has rebelled. Because Adam, in that pre-earth Council, has a physical body and the ability to hold the Priesthood, he, by virtue of that Priesthood, takes away any authority Lucifer had and casts him out of that pre-earth council and down to the earth where he is grounded. Now that that is done and the plan is accepted, Adam can now be placed in the Garden of Eden.

Comment: I'm still a little fuzzy about the rib metaphor.

You have to understand that our spirits have always existed. For the spirit to progress (to become like God) it needs a physical body. It's sort of like the dichotomy that exists between Christ and Adam.

We have to understand the connection between Adam and Christ. One is the "first-fruit" and the other is the "first-born." Remember in the Old Testament there were sacrifices of the first-fruits as well as sacrifices of the first-born. The first-fruits are the first of all of them. Using the example of a shepherd, the first fruits come within a season. Let's say that in the Spring of the year, all of your animals begin to have their offspring at a certain time. (As a

rancher, we wanted our animals dropped on the ground by March or April, after the freezing temperatures and early enough they would have time to grow.) So in that season, the first one dropped on the ground is the first fruit. Liken that season to this earth. The first one prepared for this earth is the first fruit. Adam is the first-fruit. The first-born is the first of all of them. The first-born is the one that opens not just the womb, but creation. He begins the creation. And as the *Gospel of Bartholomew* says, Christ was the first creation of God and the first-born of the spirit.

Now we can understand why in the Old Testament we have sacrifices of the first-born (the Paschal Lamb) and sacrifices of the first fruits.

Comment: Now it makes sense why it Moses uses the phrase, “Adam, which is many.”

Every earth represents a new season and every earth needs an Adam to get things started.

Question: Is there more than one Satan?

For our pre-earth Council, there was only one. Let’s assume that all of you assembled in this room represent that pre-earth council. All of you are intended for this earth...this one earth...the 3rd Rock from the sun. The program proceeds, Adam is created, the Plan is presented, and a third part of this group, with Lucifer at the head, chooses not to participate in the Plan. Even though he was one that had great authority in the presence of God, his pride becomes complete and he is cast out for rebellion. It all comes down to control. He wanted to control the spirits that were to come to this earth in order to do away with the necessity of Christ’s atonement. In consequence of this rebellion, Adam casts Satan and that third part out.

I have been trying to make a connection between Adam and Christ – the first-fruit and the first-born. Adam is placed on the earth as the first-fruit. He is the first of the spirits to come in the season of this creation, or of this world. He is righteous, and he is in the presence of God. With Adam and Christ...it is fun to do this sometime when you are bored in sacrament meeting, make a list showing how both Christ and Adam are similar.

We know Adam was in the presence of God because Adam walked with God in the Garden in the cool of the day. Christ was in the presence of God, just as Adam was in the presence of God. Adam chose to die, to leave the presence of God. He was not deceived. He partook of the fruit in order to keep the commandment to remain with the woman given to him. He was commanded to remain with Eve, and so he partook of the fruit in order to keep that commandment. It was not because he wanted posterity – that commandment does not exist in scripture until Noah. (See Gen 9:1, 7) According to Lehi, Adam falls that man might be (2 Ne 2:25). Adam leaves the presence of God and introduces death into the world. We have no indication in scripture whatsoever that Adam committed any sin. In Moses 6, at the end of that chapter we learn that Adam’s exaltation was guaranteed.

Christ left the presence of the Father so that He could die. It was given unto Him to die just as it was given unto Adam to die. Both are righteous—one is a first-fruit and the other is a first-born. Adam’s death had to take place because death had to be introduced before Christ could

even begin to fulfill His mission. Adam brings blood and death into the world. With the shedding of Christ's blood, the Fall of Adam is reversed. Salvation from sin, transgression, and death is reversed. That's why Paul uses the phrases that he does in **1 Corinthians 15:21-22**:

For since by man [Adam] came death, by man [Christ] came also the resurrection of the dead. As in Adam all die, even so in Christ shall all be made alive. [Or live]

The body of Eve also comes from the dust of the earth (even if it's from Adam); it still comes without father or mother. Remember the Melchizedek Priesthood is the same, without father or mother, the same order that Adam and Christ had.

Hebrews 7:1-3

- 1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
- 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Question: Are we to understand that the spirits of Adam and Eve were adults?

Yes. There are no baby spirits. All spirits are adult spirits.

Question: So was Eve created the same way Adam was created?

According to scripture, God caused a deep sleep to come upon Adam: **Moses 3:21-22, 24**:

- 21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof; ...
- 22 And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.
- 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

We don't have all of the answers, so we can only go by the scriptures that we do have. The key to understanding is using the scriptures. As I have mentioned before, we teach the milk, but the meat is found in the scriptures. When you begin to feast on the meat, to feast on the Word of God, and hold tightly—searching, pondering, and studying—the mysteries begin to be opened unto you. I wish I had the ability to stress that enough. This is a conclusion that you will have to reach on your own and by your own choices. The meat is of no value to those who will not use their own energy to find it.

Jesus is the Christ. He is the Son of God. He is the First-born. He is the Paschal Lamb. His blood was shed for us so that we could return back into the presence of God.

Adam & Eve Blessed – The Covenant Given to Adam – Faith, Repentance, and Character Change – The Law of the Gospel – The Law of Love

Are there any questions to get us started? (I'm still hoping to get to Moses 1:3)

Question: Last week it was said that Adam & Eve did not receive a command either in the pre-existence or in the Garden to multiply & replenish the earth. That command was not given until after the flood. How then do we reconcile Moses 2:28 with that statement?

Let's go to **Moses 2:20-28**. This begins the biological period of the creation.

20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.

These creatures had seed in themselves to reproduce after their own kind.

21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.

22 And I, God, blessed them, saying: Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth;

23 And the evening and the morning were the fifth day.

24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;

To be “blessed” is not the same thing as being commanded. God “blessed” them with the capability and potential to procreate, just as the animals were in v 22.

25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; [after our kind] and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, [*not commanded them*] and said unto them: [*Adam & Eve*] Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Being fruitful is an aspect of creation itself. It is inherent within them to accomplish each of these facets of their existence. Verse 28 in Moses is the exact same verse we find in Genesis 1:28. And in the very first marriage performed by Joseph in this dispensation, he quoted from this verse and blessed the married couple with the very same blessings given in this verse.

Joseph remarked that the “dominion” given to Adam & Eve was the Priesthood. The Lord was speaking to them, Adam & Eve. He gave unto them dominion, which is Priesthood. When a man and woman enter into the New and Everlasting Covenant of Marriage, they enter into the order of the Patriarchal Priesthood. It's what is discussed in both D&C 107 & 132.

Let's go back to **Abraham 4:27-28**, which discusses this same topic, although the words are a little different.

27 So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: We will bless them. And the Gods said: We will *cause them to be fruitful* and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

When it says that the Gods “blessed them,” it is saying that they have the capability to be fruitful, to subdue the earth, and to have dominion over all the earth. All of it is an aspect of the creation. They were given the capability; it was a causation that affected their ability.

Comment: But in the Temple narrative, it uses these same words like a command .

Keep in mind that our modern Temple narrative is a highly abridged format. The original narrative in the Nauvoo Temple was the Book of Moses. It took a day and a half to administer the endowment. That narrative was abridged from a day and a half down to an hour and a half while still retaining enough information to include the ordinances.

What we're reading is a description of the aspects of creation. Adam had within himself guilt; it was built in already. Why did he run and hide when he realized he was naked? The emotions were there, his guilt surfaced. It was an aspect of his creation. Moses 2 and Abraham 4 are the chapters about the creation, which we will be discussing in depth in the coming weeks. An aspect of that creation is that God *caused them* “to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion” over every living thing. They were not commanded.

Did Adam & Eve have any posterity before the Fall? — No, they couldn't.

Did they need to subdue the animals before the Fall? — No, they did not need to do that.

Did they have to have dominion over every living thing before the Fall? — No, they did not.

When did that take place? Answer: Moses chapter 5!

- 1) Multiply & replenish the earth = having Posterity
- 2) Subdue the earth = from Latin: make belong to = have Inheritance
- 3) Have dominion = using J. Smith's statement = Priesthood

We now have the three elements: *Priesthood, Posterity & Inheritance*

Let's look at **Moses 5:1-2**:

1 And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth (Subdue), and to have dominion over all the beasts of the field (Have Dominion), and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.

2 And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. (Have Posterity)

They could not have had posterity until after the fall. It was an aspect of the creation and a blessing of that creation. They had the potential to subdue the earth, make it belong to them, to create an inheritance, and to have dominion in order to bless every living thing upon the earth.

To explain further, let's go over to **Abraham 1:1-4**:

1 In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence;

2 And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also...

The “blessings of the Fathers” means the fulfillment of that endowment given to the fathers. Abraham desired the same blessing.

Abraham's character traits :

to be one who possessed great knowledge, and
to be a greater follower of righteousness, and
to possess a greater knowledge, and
to be a father of many nations, a prince of peace, and desiring

He wanted the authority to give these same blessings to his posterity.

to receive instructions, and
to keep the commandments of God,
I became a rightful heir, a High Priest,
holding the right belonging to the fathers.

3 It [*This endowment of power*] was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me.

4 I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

This endowment of power was established in the pre-earth existence, before Adam. It was given to Adam and then given to each birthright son, and Abraham desired to receive the same. Abraham, many generations after Adam, begins writing about his own endowment of power, or the power that makes God *God*. He wanted the blessings of exaltation, or the same things as those who had proven themselves worthy of exaltation. These opening verses describe what the remainder of the record is about. This is what is known as a Colophon.

The book of Abraham is a historical record of how Abraham received his endowment. In scripture, the Abrahamic Covenant is all about receiving Priesthood, Posterity and Inheritance.

Q: What are the creative powers that Adam is given when he is created?

A: To be Fruitful—have Posterity; to subdue the earth—create an Inheritance; and to have dominion, thus being able to bless every living thing with Priesthood.

Abraham tells us that he received his blessing from Adam, who received it from God. Getting back to the question at the beginning of our class: Adam could not use these powers until after the Fall. He possessed the potential at the time of creation, but could not realize this potential until after the Fall. The blessings that Adam received show up as the Blessings of the Fathers in Abraham's day.

After Eve is created, we see an interesting perspective. See **Moses 3:25**.

25 And they were both naked, the man and his wife, and were not ashamed.

After they were both created, and they discovered they were naked, they were not ashamed.

Q: What does that tell you about their sexuality?

A: There is no sexuality. They were created. They had the body and the parts, but they had no passions; they were unaware and not ashamed.

Q: After the Fall, who tells Adam & Eve that they are naked?

A: Lucifer

Q: Then what do they do?

A: They run and hide. Now they are ashamed. They become aware of their sexuality.

The blessings given during the creation—to have posterity, to subdue the earth, to have dominion—are not realized until after the fall. They are aware that something is different now—they see the differences in their being. And then they go find the nastiest leaves with which to make themselves aprons.

Go back to **Moses 5:10-11**:

10 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

By this time, Adam has been taught the Gospel. Verses 5-9 confirm he has been taught the Gospel. "After many days," the record says, an angel of the Lord visits Adam and explains the reason why he has been offering sacrifices. Up to then Adam was being obedient to the command to do so but he did not know why. Those "many days" were at least as long as it took three generations of Adam's posterity to be born. (See v 2-3)

The proper scriptural sequence to see the chronological development of Adam's gospel education is first, Moses 5:8, then Moses 6:51-68, then back to Moses 5:9.

Enoch quotes from the Book of Adam

The details of Adam's Gospel instruction is found in Moses 6:51-68. These verses fill in the detail between v 8 & v 9 of Moses 5. He now has the Gospel. He has three generations of posterity and *they* now understand the Gospel and awake to the other possibilities of being obedient:

In v 10 he says:

10 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, ... because of my transgression [*because of the Fall*] my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression [*were it not for our Fall*] we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

For another witness of these things, go to **D&C 29:42** (See also Alma 12:28-34):

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, [*the 3 generations of posterity before they hear the Gospel!*] that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

Thus we see that Adam & Eve and their posterity could not die until they received the Gospel.

Let's go back to **Moses 5:12**:

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

13 And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

Some of you may remember that years ago in the Temple narrative that there were those who came and began to teach Adam's posterity. When questioned how their teachings were accepted, it was said that things were going very well, except for Adam and Eve. All the others had accepted the philosophies of men, mingled with scripture. The narrative just described is found in the Book of Moses because the Book of Moses was used as the Temple narrative.

Satan came among them and said “believe it not,” and those three generations of Adam’s posterity believed it not. They loved Satan more than God, and it was from that time forth that men began to be carnal, sensual, and devilish.

Question: Aren't the ordinances necessary to enter into the Kingdom of God?

The ordinances mean nothing unless there has been a character change that ratifies those ordinances. We Latter-day Saints often look in that Zoramite mirror and stand up on that Rameumpton (which only admits one person) and say that we are glad that we are not like other men, that we are the only ones who are going to make it, and all others are going to suffer.

It is your character that ratifies those ordinances. They will mean absolutely nothing unless you develop the character that the Holy Spirit of Promise can ratify. Joseph Smith said:

“You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost.” (TPJS p 314)

We have this idea that ordinances are works, or works are ordinances. The anti-Mormons, the Pentecostals, and the Evangelicals always jump on the Mormons and say, “We are saved by grace and not of works, lest any many should boast” (Eph 2:8-9). Then the Mormons stand back and say, “Well, you have to have the ordinances,” because we think the ordinances are necessary.

There are only two ordinances that Christ talks about in the New Testament, and those are baptism and the gift of the Holy Ghost. The two principles that Christ talks about are faith and repentance. Those are the only two. Nowhere does it imply that ordinances will transcend an evil character. The works we are to do, as Amulek says four times in three verses of Alma, is to “exercise [our] faith unto repentance.”

Alma 34:15-17

15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have *faith unto repentance*.

16 And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no *faith unto repentance* is exposed to the whole law of the demands of justice; therefore only unto him that has *faith unto repentance* is brought about the great and eternal plan of redemption.

17 Therefore may God grant unto you, my brethren, that ye may begin to *exercise your faith unto repentance*, that ye begin to call upon his holy name, that he would have mercy upon you;

If we do not exercise our faith unto repentance, we will be exposed to the whole law. If you *do* exercise your faith unto repentance, you can expect mercy to temper the demands of justice.

Remember the story about the Pharisee lawyers who were questioning Christ?

Matt 22:34-40

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

These Pharisees believed that the Law of Moses contained 613 commandments, and they wanted to know which of all the 613 commandments was the greatest. The High Priests wore robes with pomegranates dangling from the bottoms of their robes, symbolic of that, as each pomegranate was purported to contain 613 seeds. Christ answered by saying that on these two commandments hang all of the *law and the prophets*: 1) Love God; and 2) Love your neighbor as yourself.

If upon those two commandments hang all of the law, and all of the Law of Moses is a schoolmaster to teach us to love God and to love our fellowman, it follows that if we are obedient to those two commandments, we will be obedient to all the rest of them.

When it says that upon these two commandments hang all of the law and the prophets, that means all of the Law of Moses and everything else the prophets have taught. Can you think of any of the commandments that do not fall within those two categories of loving God or loving your fellow man? If all of the Law and all that the prophets have taught us hang on those two commandments, then on those same two commandments will hang all of the judgment! Upon those two commandments hang all righteousness. That's why Jesus fulfilled the Law of Moses when He came. During Jesus' first sermon to the masses (the Sermon on the Mount), he teaches his audience about the change from one of performances and ordinances to that of the performances of character.

He was telling them that they were not saved by the ordinances of the Law of Moses. And we can likewise say that neither are we saved by the ordinances of the Mormon Church. What Christ is trying to teach the Jews, and what Paul is trying to teach the Christians at that particular time is that we are not saved by the works and ordinances of the Law of Moses. For example, Christ tells them that in the old Law, it was an “eye for an eye and tooth for a tooth” (Matt 5: 21-22). “But I say unto you,” He says, “that whosoever is angry with his brother without a cause shall be in danger of the judgment.” Later He taught: “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt 5:27-28).

The New Law is very character driven—thoughts, deeds, and actions. Every single thing Christ taught in the Sermon on the Mount draws the distinction between outward obedience to law and the development of inward character traits. Look at the Beatitudes: (3 Ne 12:3-9)

- 3 Blessed are the poor in spirit:
for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn:
for they shall be comforted.
- 5 Blessed are the meek:
for they shall inherit the earth.
- 6 Blessed are they which do hunger and thirst after righteousness:
for they shall be filled.
- 7 Blessed are the merciful:
for they shall obtain mercy.
- 8 Blessed are the pure in heart:
for they shall see God.
- 9 Blessed are the peacemakers:
for they shall be called the children of God

This whole sermon is the endowment without the ordinances. These are all ‘celestial blessings.’ ‘If these are what you want—being in the presence of God, becoming a child of God, inheriting the earth—then you need to become the salt of the earth.’ That is in essence what is being taught. Go to **D&C 101:39-40** for an explanation of what it means to become the salt of the earth:

39 When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men;

40 They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men.

He teaches about being the “light on the hill”; He teaches about becoming obedient; He teaches the law of sacrifice and coming to him with “a broken heart and contrite spirit.” He talks about not speaking evil against your neighbor; He teaches about prayer, that when you come to the altar in prayer, you are invited to withdraw if you have any ill feelings towards

anyone in that circle. He then teaches the Law of Chastity and the Law of Eternal Marriage. Then He teaches the Law of the Gospel [giving alms]. Then He discusses the Law of Consecration. He ends that sermon with the invitation to knock, seek, and ask at the veil...and it shall be opened unto you.

The Laws of Christ are the Laws of Love. (See Mosiah 4:14-16, 26-27; Ether 12:33-34; Moro 7:45-48; D&C 121:45-46.)

Once we have accepted the Gospel, and have witnessed unto God our willingness to keep all of His commandments by being baptized, then it becomes our responsibility to continue on the path of changing our character, which we do by exercising our faith in Christ unto repentance. In order to retain a remission of our sins from day to day, we must live the Law of the Gospel (give to the poor).

See Mosiah 4:26-27. The process of repentance is the process of changing your character.

See **Alma 34**: Read slowly and carefully.

28 And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

29 Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

30 And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance. [*Nothing more than changing your character!*] (Alma 34:28-30)

It is our good character that ratifies the ordinances. It is our ill character that renders them of no value even if those with the correct and proper authority perform them.

There are questions that remain, and the answers are found in Matthew 25. The questions: How do we prepare? Who will be prepared? Why will some be saved and others not? Who will be the “faithful and wise servant”? What should the righteous be “so doing”? Who will be the ruler over all his goods? These questions set the stage for the parables that follow, which answer the questions about who will be, or won’t be, saved.

The parables in Chapter 25—The Ten Virgins, The Servants, and the Sheep and the Goats—exist to answer the big question raised in Chapter 24: Who will be saved? In the last part of Chapter 25, in answer to the question, Christ reveals what the oil of preparation is that was needed, that could not be shared, and could not be bought at the last minute. He also explains what the increase of talents necessary to separate the faithful from the unfaithful are.

The answer to “WHO shall be saved?” is what separates the sheep from the goats at the judgment. What separates the wise from the foolish, the faithful from the unfaithful, the sheep from the goats, is works of character. Character cannot be shared or purchased or

changed by last minute belief or deathbed repentance. A character that can stand in the presence of God is something that must be worked on throughout the time we have on earth, and improved upon (by way of repentance) for the better. It is character that places the sheep on the right hand of God and goats on the left.

Matthew 25:31-34

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

That which separates the sheep from the goats is discussed below. The separation is one of acts, deeds, and works, which is what all mankind will be judged according to, as God will render unto all their due. To believe alone is not secure enough, as Christ teaches here.

The Sheep

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. (Matthew 25:35, 36)

Notice that the works of verse 35 are in the home, and in verse 36, are outside the home. In verses 37-39, the “sheep” question, “When saw we thee?” The answer in verse 40 seems to suggest that these deeds are part of their character; that their love of mankind and of God is so natural, so instinctive, that they don’t really register these acts as extraordinary.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:37-40)

The Goats

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:41-46)

Joseph taught that if we are going to dwell with God we will have to be like God (TPJS p 216).

That's why Amulek says in Alma 34:34 that the character that is developed in this world will be the same one taken with you to the next world. Do you think you can change your character during the last 30 minutes of your life? Repentance is the process of changing character, and that "process of changing character" takes time because we must cultivate the ability to choose good in the presence of evil.

The Last Commandment given by Christ before His crucifixion and death is found in the Gospel of John: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35).

It's no longer "love your neighbor as yourself"— He is teaching an even higher law. Paul teaches that even if he has been true and faithful in all aspects of his Church commitments, if he has not charity, he is nothing! The implication is that we are to love everybody ... not just your neighbor as yourself. For example, I have neighbors on both sides of me. Brother L is not my neighbor; he lives many miles further away. But I am supposed to love him just as much as my immediate neighbors. "A new commandment give I unto you, that ye love one another." [Br L responds, "That's going to be a hard thing to do!" (*class laughter*)]

Q: If you are worthy of the Celestial Kingdom, can you love any one person more than another? No, you can't—or you are not worthy to be there! What about your son or daughter born here? Can you love them more than anyone born anywhere else in the world? No, you can't—or you are not worthy to be there!

That's why Joseph taught:

"Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." TPJS p. 346-347

" . . . so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave." TPJS p. 348

Question: *Why will it take such a long time?*

Because it all has to be done using agency. You have to choose to change your character by exercising your own agency. You have to choose to be exalted! In D&C 88:28-29, it says that if you become resurrected with a celestial body, it will be because you have developed that celestial spirit (or character).

D&C 88:28-29

28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. *[It will be because your spirit can endure a celestial glory.]*

Remember, don't believe a word I say. I do not want to be your source. The scriptures and the Prophets are your source. You are free to pick the sources you want to use. You can pick your standard too. That's why you shouldn't believe what I say. You should go to the scriptures and study them out in your own mind. Go to the Lord and seek for answers and further light and truth.

Moses 1:3-42 – The Glory of God – Moses is Tested – Creation Accounts: Past, Present, Future – Brother of Jared – Moses’ Endowment of Power

Before we move further into Moses, there's something in v 2 that we need to discuss. There's a key word in this verse that shows up in others verses in this chapter, and that word is Glory. Whenever a word or phrase shows up multiple times in scripture, the reader needs to pay attention to it. In Moses 1 these verses are: 2, 5, 9, 11, 13-15, 18, 20, 25, 31, 39.

In v 2 we see that Moses talked “face to face” with God, “and the glory of God was upon Moses; therefore Moses could endure his presence.” Then, down in v 9, Moses describes what happened when the Glory of God was removed:

9 And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.

In v 10, after the glory of God has been withdrawn, Moses writes:

10 And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.

Moses now knows something he did not know before—he has experienced the glory of God. Then, in v 11, Moses tells us something else that is interesting:

11 But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him. (Moses 1:9-11)

Moses lets us know that with his natural eyes he could not have seen God; rather he saw Him with his spiritual eyes, i.e. he was transfigured in order to behold His face.

Question: What is the difference between a Transfigured Being and a Translated Being?

A translated being is able to endure illness, sickness, and disease for a period of time, but not indefinitely. They will still have to die. The Three Nephites are translated beings and so is John the Beloved. Moses and Elijah on the Mount of Transfiguration are translated beings. Translated beings have a work to do that connects one world with another world. The inhabitants of the City of Enoch are translated beings. We can assume that they are more enduring of illness or death at this point. But they will still have to die at some future time.

A transfigured being can endure the presence of God for a limited period of time. The glory of God came upon Moses so that he could endure the presence of God for a limited period of time. Given that no unclean thing can stand in the presence of God, being transfigured is a

protection of sorts that enables man to endure God's presence; otherwise man would be consumed. Moses has been in the presence of God; he has received light and truth. When the glory of God leaves Moses, he is no longer transfigured. Then in v 13 he mentions the glory again, but there's an event that is happening here. Let's go to **Moses 1:3**:

3 And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?

God is telling Moses that he is the only God with whom Moses has to deal, and “Endless is my name,” just like it says in D&C 19:10. Then in v **4**, Moses begins to learn something vital:

4 And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.

The first thing Moses learns: God calls Moses His son. In order for us to complete the work we are to do, we will also need that endowment of power. An endowment of power is knowledge, not ordinances. If I understand who Satan is, where he comes from and why he is here, what his purpose is and what he is doing, and what his endgame is. If I can understand that, then I can protect myself from that evil. The book of Moses is the record of Moses receiving his own endowment of power. The Book of Abraham is a record of Abraham's endowment of power. The reason these two books, Moses and Abraham, have creation epics in them, is to establish the relationship between God, Man, and the environment in which Man must work out his salvation. When Man begins to realize his relationship with God and the environment in which he lives, he begins to understand what is needed to survive in this environment. Creation epics are given in order to establish that relationship.

A non-LDS Biblical scholar has said, “Every time a creation account shows up, not just in scripture, but also in other cultures ... it is always in conjunction with an ordinance or an initiation ... every time.”

Creation accounts are not meant to convey scientific knowledge on how or when the world or man was created. They are given to establish relationships between God, Man, and the environment in which man will be living. Man was created in the image of God, and understanding the relationship he has with God and his environment gives him added power to get through this life. Trying to use any of the scriptural or temple creations accounts to figure out how and when and how long, scientifically, is a complete waste of time! That's not what they are for.

Man has the potential to become like God, thus these accounts establish the relationship between God and the environment in which man is living in order for him to work out his own salvation with fear and trembling through the Atonement and the Resurrection of Jesus Christ (Mormon 9:27; Mosiah 15:26-27). That's why we see these accounts in scripture.

These accounts establish the foundation for the three pillars of the Church: The Creation, The Fall, and The Atonement!

When you understand those relationships—what came before, where you came from, why you are here, the possibilities of life after death and the glorious possibilities of exaltation—when you begin to understand these things, then you have a power within yourself that will enable you to get through this phase of life. It becomes a power for exaltation!

When Christ came, he explained in **John 1:12**:

But as many as received him, to them gave he power to become the sons [and daughters] of God, even to them that believe on his name:

We have the record of Moses receiving his endowment of power so that we can learn from it.

Anything that is not connected to Man (who by definition is that creature who is created in the image of God and has the potential to become like God), and the environment in which that Man is going to live during his time on earth, is a non-issue in these creation accounts because you will never have a relationship with anything that existed prior to Adam! That's why anything that went on before Adam is placed on the earth, such as the introduction of plants & animals, is only a general description. That God created the heavens and the earth is a general description. That He placed the stars, moon, and sun is also a general description. It then gets down to the specifics: the plants, the grass, the herbs (vegetables); the types of animals, beasts, fowls, fish and creeping things. It talks about all these having seed, yielding fruit after their own kind. The relevant part is the biological portion of the creation that deals with the time when Adam and his posterity are going to be here because now you are seeing *your* relationship with the environment in which *you* have been placed. That's why these things are contained in the creation epics—to establish relationships. When you understand those relationships, you begin to have power!

The important key thing to realize when we get into these creation accounts is that we are dealing with endowments; endowments of power to these prophets. They are recorded to establish relationships. I cannot stress that enough! They are there to give each of us the knowledge we need to pass through this temporal life better prepared to meet its challenges: a knowledge of the Plan of Salvation; a knowledge of our relationship to God and to the world in which we live, and the knowledge that we have the potential to become like God.

The first thing Moses learns from God is, “Moses, thou art my son.” The second and third thing he learns, after the relationship is established, is in **Moses 1:6**:

6 And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.

“I have a work for thee to do.” You have a part in the program! Knowing this gives Moses power over the temptations of Satan later on in the chapter. Moses also learns “Thou art in the similitude of mine Only Begotten” —he is not only created in the image and likeness of God,

he can become like the son of God! A First-born. He is learning about the Plan of Salvation and the Plan of Exaltation. He is being introduced to the big picture, as we will see later on. Throughout the Standard Works—without exception—it says that in order to become a son or daughter of God, we have to accept and be obedient to the Gospel of Jesus Christ and the Plan of Salvation. That's why Christ says that by His coming and by His sacrifice [his atonement and resurrection], He is giving unto those who believe the power to become the sons and daughters of God (John 1:12). Here are some other references [not all]: 3 Ne. 9:17; Ether 3:14, Moro. 7:26, 48; D&C 11:30; D&C 34:3; 35:2; 45:8; 76:58, 128:23.

Joseph taught that man cannot be saved any faster than he gains knowledge.

A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God. (TPJS p 217)

Knowledge is that endowment of power, coupled with truth and the ordinances that are required. It is knowledge that provides that endowment of power. Did you truly understand what baptism really meant when you were eight years of age? No, you didn't! The ordinance was performed; we participated in it. We may have listened to a talk or two about it. But the ordinance itself did not give us the power required to make it effective in our lives! It's the knowledge and the action that make the ordinances effective in one's life! To repeat...it is the knowledge that is the endowment of power!

Question: When the Brother of Jared saw the finger of the Lord, was he seeing a spirit?

Yes and No! It's important to understand what is going on there in Ether 3. You need to see what Christ actually tells the Brother of Jared. This account is considered another Temple Text. The Brother of Jared comes to the top of the mountain with his Urim and Thummim (so to speak). In Hebrew, Urim and Thummim mean "light and intelligence." So the Brother of Jared comes to the mountain (remember, mountains are in similitude of temples), and he begins to ask for something special. (Compare to Moses 1:1.)

The Brother of Jared is seeking for special blessings of light by talking to the lord.

The veil parts, and the hand of God comes through the veil.

The Brother of Jared jumps back and falls to the earth ...

The Lord begins by asking the question: *What's wrong with you?*

The Brother of Jared then replies: *I knew not that the Lord has flesh and blood, and I thought He might smack me!* [The word is "smite" but it means the same thing.]

Then God asks: *Would you like to see more?*

Of course I would, replies the Brother of Jared.

The Lord asks again: *Do you believe in God, and in Jesus Christ and in the Atonement?*

The Brother of Jared replies: *Yes, I do.*

Then the Lord says: *Thou art redeemed from the fall.*

The first thing the Lord tells Joseph Smith during the First Vision: “Thy sins are forgiven thee.” It’s the same thing the Lord tells Isaiah in Isa 6. “Thy sins are forgiven thee, because no unclean thing can stand in the presence of God.”

The Brother of Jared is told, as he is washed clean in the blood of the Lamb, “Thou art redeemed from the Fall and therefore art brought back into my presence.” The Brother of Jared then enters into the environment of God as he passes through the veil.

Getting to the answer to your question—Christ tells the Brother of Jared, “Thou hast seen the body that I shall take upon me.” It is 2200-2500 years before Christ is born in the flesh. After the Brother of Jared is brought into the Lord’s presence, the Lord says, “Never before this has man come before me with such great faith.” (See Ether 3:6-16.)

Christ appeared to Adam at Adam-Ondi-Ahman (as we see in D&C 107), and administered comfort unto Adam. He appeared to Enoch and others. This time the Lord says, “Never before this has man come before me with such great faith. Thou art redeemed from the fall and therefore art brought back into my presence.”

Every other time before this event, Christ came to man’s environment; this is the first instance recorded in scripture when man is taken to Christ’s environment. See the distinction? This was the first time since the creation that a man was redeemed from the Fall of Adam. What occurred at the Fall? That’s right, two deaths—*physical* death, and being removed from the presence of God, which is *spiritual* death.

Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; (Ether 3:13)

This is the first time anyone has ventured through the veil, and when one is in the presence of God, what is time like? There is no time! You see things as they are, as they were, and as they are to come. You see things as they are in the past, as they are in the present, and as they will be. Thus Christ tells the Brother of Jared that he is seeing the body that he shall take upon himself...it has not physically happened yet, but from that vantage point (the absence of linear time), it is as though it had already occurred. (Ether 3:16) So yes, he sees his spirit and his body. The Brother of Jared, in the environment where God lives, has entered a dimension without time. This is a place where things past, present, and future are always manifest, and thus the Brother of Jared could see things as “they shall be.” Moroni experienced the same thing when he saw the world from the beginning to the end.

Question: Was he translated?

He was redeemed!

Question: Did he receive his calling and election?

Way beyond that. What we call “calling and election,” or second anointing, can be an ordinance or manifestation. It is not the ordinance that contains the power of redemption; it is the character of the individual. What happened to the Brother of Jared was the reality, not the

ordinance, which is the *hope* of a future reality. The record says that after he was brought back into the Lord's presence, he could not be kept from without the veil; he could come and go as he pleased!

Ether 3:19-20

19 And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting.

20 Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.

Much of what he learned while on the other side is what is contained in the sealed portion of the plates. (See Ether 3:21-28.)

Question: Did the Brother of Jared die?

Everyone has to die! Everyone! "It is given unto all men to die." Even Enoch and his city, when they come back ... they too will have to die. Even though they have been translated, they still have to give up the ghost. Everyone's supreme sacrifice is to give up the ghost. Everyone has to lay aside the physical body and go towards the light. Even Christ had to give up the ghost. Joseph taught that it was not given unto Adam to partake of the fruit, but it was given unto Adam to die (Words of Joseph Smith, p. 63).

Getting back to Moses. He has learned at least three things during his experience with God:

1) He is a son of God; 2) He has a part on the program; and 3) He can become like the Only Begotten Son of God

In **Moses 1:4-5** we read:

4 And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.

5 Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth

Man is not even capable of understanding all of the works of God unless he is able to understand and contemplate all of His glory. We cannot do that without being a God. What this chapter does from here on is open the heavens beyond our earth and solar system, and perhaps beyond our galaxy and universe.

Moses can now see worlds without number. He can now see the whole plan of salvation. That extends beyond this world.

Exodus 3 is related to what we see here in Moses 1. What is recounted here is comparable to what the Lord tells Moses at the burning bush in Exodus 3. Moses is trying to teach hardhearted, stiff-necked Israel the things of God from a historical point of view (things as they were). He is receiving these things in order to teach the Children of Israel about the relationship between God and man and the environment of the Promised Land in which they are going to live. They needed to see it and understand it that way.

In the Temple, you are seeing and participating in things as they are in the present. You are the man Adam or the woman Eve. The creation is going on in real time. You are receiving this in real time so that you can work out your salvation in the environment in which you are now living. You have the “app,” so to speak, to see these things in real time.

Abraham is looking at the creation from the point of view of the Gods. He is one of those spirits who were “noble and great” in that Council and was chosen and foreordained to be a leader, a prophet, a Patriarch. Thus Abraham sees things from a pre-existent point of view, from the vantage point of *what will be*—that which is going to happen in the future.

Our three creation accounts, because of their different points of view, offer us an expanded understanding of the creation. Moses—the Past; the Temple—the Present, and Abraham—the Future. Of the three accounts, the one most neglected also happens to be the best—and that is Abraham. The insights Abraham provides, with his pre-existent point of view of the Council in Heaven discussion, are tremendous when compared to the other creation accounts.

During the last days of Joseph in Nauvoo, Joseph was basing most of his sermons on what he had been learning in Abraham. During the King Follett Discourse and in the June 16th Discourse, he is teaching about the plurality of Gods, and he is learning these things from Abraham. He frequently talked about the Gods and the Council of the Gods, and it was from Abraham's point of view that he learned these things. His teachings about the eternal nature of the spirit all came from the Book of Abraham.

Look at **Moses 1:7-8**:

7 And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

8 And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered.

Moses sees everything and everyone.

Q: What are the keys Moses holds? What were the keys that Moses gave to Peter, James, and John on the Mount of Transfiguration and to Joseph Smith in the Kirtland Temple?

A: The Keys to the Gathering.

Q: Why then would he need to see all of the children of men?

A: Because he has the keys to gather all of the children of men.

Remember, the Lord told him, “Moses my son, I have a work for thee to do.” Thus he was shown all of the children of men. And the record says, “He greatly marveled.”

In v 9 the lights go out, the curtain comes down. It is the end of Act I and the beginning of Act II.

9 And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.

10 And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.

When Moses finally regains his natural strength he comes to realize that Man is nothing when compared to God. “Man is nothing,” he declares. This is what King Benjamin taught his people to always retain in their remembrance—their own nothingness before God. I’ve often pondered how Benjamin taught his people in such a way that they remained so strong in their covenants. My conclusion has been that we must retain in our own remembrance our own nothingness—we must rely on God and not the arm of flesh.

Now that he has been taught Light and Truth, and has been in the presence of God, and understands he is a son of God and has been created in the image of the Son of God, and that he has a part on the program with a work to do, he is left unto himself to see if he will be true and faithful to the light, truth, and knowledge he has received so far. Moses is now going to be tested. One cannot receive further light and knowledge until he is tested on the light and knowledge he has already received. That is one of the rules of revelation.

So who then enters the stage?

12 And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me.

13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

14 For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so, surely?

We see this pattern show up in our temple narrative. We have to be tested to see if we will also be true and faithful to the light and knowledge that we have received. Moses must be left unto himself. Satan tries to persuade Moses to worship him.

15 Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: Worship God, for him only shalt thou serve.

16 Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.

Satan appears to Moses as an angel of Light; Moses detects him. Because of his previous experience being in the presence of God, he can discern between God's glory and the glory of Satan; thus he is protected from deception.

17 And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.

18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

Moses tells Satan that he still has other things to ask of God so he will remain true and faithful to the light and truth he received in order to receive further light. He commands Satan to depart for the second time! Satan starts out first trying to *persuade* Moses to worship him. Now in this next verse he becomes the *intimidator*! He tries to frighten Moses into worshipping him.

19 And now, when Moses had said these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the Only Begotten, worship me.

20 And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory.

21 And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan.

Even though Moses fears exceedingly, he exercises his faith and calls upon that God in whose presence he had been. Moses dismisses Satan again for the third time. There is power in the name of Christ. It is in His name that all miracles are produced, not priesthood.

This is a temple text. We are seeing the exact same story. Why are we seeing this exact same story? So that we can learn how to control and cast out Satan!

22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not. (Moses 1:9-22)

Moses passes the test. He remained true and faithful to what he had seen and heard, and by invoking the Name of Christ, Moses was able to cast Satan out. Knowledge gives you power! Because Moses gained knowledge, he was able to cast Satan out of his presence.

23 And now of this thing Moses bore record; but because of wickedness it is not had among the children of men. [*This story is not in the Bible because of wickedness*]

24 And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; [*This is the end of ACT II and the beginning of ACT III*]

25 And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God. [*Hinting to future events at the Red Sea*]

26 And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen.

Moses learns what his work is going to be. In v 6 he was told he had a work to do; now he is told what that work would be. And then he receives a comprehensive vision: There is not a particle of the earth that he did not behold.

27 And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

28 And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

29 And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. [*He is beginning to see the scope of his responsibility.*]

30 And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them? [*He's still asking questions – he is still seeking more light and knowledge.*]

31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

Moses receives answers to his questions. God's purposes are revealed in Isaiah 45:18; D&C 49:16-17; 88:19-20; and Moses 1:39.

Isa. 45:8 For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, *he formed it to be inhabited*: (see also 1 Ne 17: 36)

D&C 49:16-17 Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and *all this that the earth might answer the end of its creation; And that it might be filled with the measure of man*, according to his creation before the world was made. (See also D&C 132: 31)

D&C 88:19-20 For after it [*the earth*] hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; That bodies who are of the celestial kingdom may possess it forever and ever; for, *for this intent was it made and created*, and for this intent are they sanctified.

Moses 1:39 For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

God then answers the question “by what” all these things were created.

32 And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

33 And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

34 And the first man of all men have I called Adam, which is many. *[Every earth will have a first man, and all of those worlds without number will have an Adam as the first man.]*

35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

Moses is given the expanded vision of the eternities and then the Lord narrows it down to this heaven and this earth and nothing more, and that is the way it is for the rest of the book. Moses then begins asking questions about this earth. It is possible that Joseph saw what Moses saw in order to write what Moses wrote. We know from this first chapter that it was revealed to Moses and then revealed to Joseph.

36 And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

37 And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

39 For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

We discussed these purposes in verse 31. The works of the Father continue in our own exaltation as the blessings given to Abraham are fulfilled.

40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

41 And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe. *[Alluding to Joseph Smith and the restoration of Moses' book in its purity and plainness.]*

42 (These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. **Show them not unto any except them that believe.** Even so. Amen.)

This last verse, in parenthesis, is the words spoken to Joseph Smith telling him who he can share this record with.

My job is to spark interest to help you want to know more. Search the scriptures and seek to find the answers for yourself. Moses, Abraham, and the Temple do not contradict; in fact, they support each other. You cannot ignore any of them. The scriptures are true even though

they are different. That is why we have the Pearl of Great Price. It is the book that answers all the questions.

Apocalyptic Themes – Purpose of Creation Accounts – Good and Evil

As we get into tonight's class there are elements of apocalyptic literature that always show up. When I was working closely with Br. Nibley, he taught that when working with an ancient text, it would follow a pattern. And if an ancient text follows a certain pattern, one can take the text more seriously. When an ancient text follows this pattern or contains these elements, it should be considered an apocalyptic text that bears looking into. It is a method one can use to determine whether or not the text is a true text of this kind.

The elements or themes of apocalyptic literature are seen in the Pearl of Great Price, not once, but seven times. Our Pearl of Great Prices includes apocalyptic themes from all seven major dispensations.

The dispensation of Adam is seen in Moses 5 and portions of 6.

The dispensation of Enoch is seen in Moses 6 and 7.

The dispensation of Noah is seen in Moses 8.

The dispensation of Abraham is the Book of Abraham.

The dispensation of Moses is in Moses 1-4 (and Genesis 1-4).

The dispensation of Christ or the Meridian of Time is seen in JST Matthew 24

The dispensation of the Fulness of Times is seen in the Joseph Smith History.

In this little book consisting of 60 pages or so we find records from the seven major dispensations and they all include as their foundation these common elements or themes. It's not just limited to the Pearl of Great Price; we also see them showing up in the Book of Mormon.

1. The situation or social iniquity.
2. The "hero's" reaction to the situation.
3. The Lord's reply to the "hero's" reaction in the form of a revelation.
4. Visions from the Lord. These visions are usually in the form of a Theophany (vision of God) and/or a Cosmology (vision of creation).
5. The "hero" returns from his vision to give a "testament and will" to his posterity and mankind.
6. The "hero's" mission, which is the preaching of the word of God.
7. The death or martyrdom of the "hero."

Let's look at this pattern in the **1 Nephi**. What is the situation Lehi is observing?

4 For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed. **[Situation]**

5 Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people. **[Lehi's reaction]**

6 And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly. **[Lord's Reply to his reaction]**

8 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. **[Theophany - he sees the Pre-earth Council before the World was organized]**

9 And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.

10 And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament.

11 And they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read. **[Lehi's cosmology]**

12 And it came to pass that as he read, he was filled with the Spirit of the Lord.

13 And he read, saying: Wo, wo, unto Jerusalem, for I have seen thine abominations! Yea, and many things did my father read concerning Jerusalem—that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon.

14 And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto the Lord; such as: Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!

15 And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen, yea, which the Lord had shown unto him. ...

18 Therefore, I would that ye should know, that after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard. **[His "testament and will"]**

19 And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a Messiah, and also the redemption of the world. **[Lehi's mission]**

20 And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance. **[Death of other prophets: Lehi was warned to flee from the spiritual wickedness or Babylon]**

This pattern occurs over and over again in our scriptures, especially in the lives of our dispensational prophets. This pattern is manifest within the text of each dispensational record in the Pearl of Great Price. These elements are common to the lives of all dispensational

prophets and even in the lives of many patriarch prophet leaders. We see them in the story of Joseph Smith as well as Adam, Enoch, Noah, Abraham and Moses. These themes should be common in the lives of every Latter-day Saint.

The question that needs to be asked in order to liken these scriptures to ourselves: What is our situation today? “All is well in Zion, yea, Zion Prospereth ... All is well!” So what is your reaction to the situation? What are you doing about the situation? How are you using the records of the prophets to guide your reaction to the situation? What is your testimony? What is your mission as you await your own death?

These elements are not just in apocalyptic literature, but because these patterns are repeated, over and over, and over again, it’s a pattern for your life as well. Do you know what differentiates people like Moses, Abraham, and Joseph Smith from the rest of us? Their “situation” was probably not any different than ours is today. What differentiates them from the rest of us is their reaction and their work. This all comes back to the central theme of this topic: What is your reaction to the situation and what are you going to do about it?

We have the writings of the prophets and the Patriarchs who were called from before the foundation of this world, who were “the noble and great ones” who became leaders in their own time and dispensation. What we are studying is an account of Moses’ Theophany and Cosmology. We also have Abraham’s Theophany and Cosmology, and both give us what we need to adapt to our environment and establish our relationship with God in order to work out our own salvation in fear and trembling (Morm. 9:27).

Our own testament and mission is really to our own family, and those around us. We do not have the same responsibility as that of a prophet, but we have an obligation within our own circle of influence, among our family and friends.

This brings up something noteworthy to discuss. When Adam partakes of the fruit of the Tree of Knowledge of Good and Evil, what is the definition of *Good*? It is whatever leads us to Christ!

Moroni 7:5-17

5 For I remember the word of God which saith by their works ye shall know them; for if their works be good, then they are good also.

6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing....

10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

11 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

13 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

15 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

So getting back to Adam's choice: The knowledge of Good is the knowledge of the Gospel and the Plan of Salvation. That which leads us to Christ is Good. Anything that does not lead us to Christ falls into the realm of "not good" or evil. So the tree that has the fruit of the knowledge of good and evil is referencing a knowledge that *leads us to Christ* and helps us to conform our character to His.

Let's talk about evil for a minute. When did Adam recognize good and evil? Our traditional way of looking at this story is that Adam had knowledge of all good and evil right after partaking of the fruit of that tree. But let's think this through. What needed to happen for him to know and understand evil? He needed to first understand good. And when did that happen? It was after he was cast out of the Garden of Eden and the angel came to teach him the Gospel. So ... when did Evil come into the world?

Moses 5: 12-13

12 And Adam and Eve blessed the name of God, and they made all things known [the Gospel] unto their sons and their daughters.

13 And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

So, after the posterity of Adam heard the Gospel and rejected it, *from that time forth* men began to be carnal, sensual and devilish.

When did man's physical death come into the world? It could only be after the Gospel was taught by Adam to his posterity, which was three generations after he was cast out of the garden. Evil only enters when Gospel law is introduced and understood.

D&C 29: 41-43

41 Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

42 But, behold, I say unto you that *I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.* [No death until they were taught the Gospel]

43 And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;

There was no understanding of good or evil until they could know and understand the Gospel. Before the Fall, evil could not be comprehended with an immortal body. We cannot comprehend evil unless we are in a temporal existence. With an immortal body we would not have an under-standing of the desires, appetites, and passions of this physical body.

Lehi teaches in **2 Ne 2:28-29**:

28 And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit; [Lehi works to teach his family]

29 And not choose eternal death, *according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate*, to bring you down to hell, that he may reign over you in his own kingdom.

Once we became mortal, we could then begin to understand pride, jealousy, competition, and all the evils associated with having a mortal body. The whole key to understanding temporal opposition is survival. Immortality poses none of these temporal concerns. Once we have the tools to distinguish good from evil, we then have the choice to no longer sin. We have to have that distinction!

In a temporal existence, without a knowledge of the Gospel plan, while in a physical body [these wonderful sin machines], mankind is incapable of *not* sinning. He is living in a sin machine; therefore he will sin *unless* he sees the distinction between what leads to Christ and what doesn't. Becoming as the Gods, knowing good and evil, mankind will still sin unless he can choose between one or the other, and then choose good in the presence of evil, as do the Gods. This will always be the case until he “putteth off the natural man.”

Mosiah 3:19

19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he (1) yields to the enticings of the Holy Spirit, and (2) putteth off the natural man and (3) becometh a saint through the atonement of Christ the Lord, and (4) becometh as a child, submissive, meek, humble, patient, full

of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. [Choice, agency, repentance, character change]

Question: When Satan was cast out of God's presence, didn't he exhibit evil there?

Now remember, Satan was cast out for rebellion! Having a different opinion is not wrong. Being in a council and having different ideas or holding a different opinion is not wrong, but when the priesthood leader (or God) then says, "This is the way it is going to be," and you say, "Well, I am not going to abide by that counsel," you have shown yourself to be a rebellious sort and to exhibit wickedness, and no unclean thing can remain in the presence of God. Such was the case with Lucifer. He didn't necessarily have a knowledge of good and evil, but he certainly had pride, and his own will took over. What he was cast out for was rebellion.

For evil to exist there must be an opposition in all things. One must not only have a choice, but also an understanding of the consequences. These things could only be understood in mortality. That's why Adam and his posterity could not die until they received the Gospel. Until then they had no true choice between good and evil.

Seen in this light, the Fall actually takes place *after* Adam and his posterity receive the Gospel. Adam and Eve and their posterity could not have a knowledge of good and evil until the Gospel is taught to them, which is long after Adam is cast out of the garden. All these things show up in the scriptures, but we generally accept the traditions we have been taught without examining what the scriptures truly say. After being cast out, Satan doesn't even show up on the scene until after Adam and Eve receive the Gospel. Joseph Smith taught that Satan sets up his counterfeit kingdom the same time the Lord establishes his. This is evidenced by the fact that Satan shows up and tells the posterity of Adam to "believe it not." They "believed it not" only *after* they had been taught the plan of salvation by their father and mother. They could only become carnal, sensual, and devilish once there was a real choice between good and evil.

Remember, Satan has two goals which he was trying to accomplish right from the beginning: 1) to destroy the nature of God; and 2) to do away with the necessity of the Atonement, thus doing away with the necessity of Christ. His "gospel" consists of stopping us from coming unto Christ, or having faith in Christ, or repenting. His other teachings do away with the doctrine of exaltation: the knowledge that men can become sons of God and thus receive all that the Father has as joint-heirs with Jesus Christ. As soon as the Lord establishes His endowment of power with Abel and Cain, Satan is there to offer his alternative.

That which is good leads us to Christ, and that which is good will inspire us to change our character. Evil leads to that which is less than that. Remember, only the penitent are offered complete salvation. That's why Mercy is only available to those who are exercising their faith unto repentance—that's what good is.

Question: But Satan beguiled Eve into eating the fruit, yes?

Yes, he did. But think about it for a moment. If Adam & Eve had no knowledge of Good and Evil, was it considered evil at that time? No. In scripture, we do not see Satan coming to Adam until after three generations of Adam's posterity are born. [The Temple (abridged version) depicts the character Lucifer in the Garden, but in scripture it is a serpent.]

Moses 4:5-7

5 And now *the serpent was more subtle* than any beast of the field which I, the Lord God, had made.

6 And *Satan put it into the heart of the serpent*, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.

7 And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? (*And he spake by the mouth of the serpent.*)

Quotes by Joseph Smith:

“We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none.”

“All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power.” (TPJS P. 181)

May 16, 1841. “There are three independent principles; the Spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil. They, who have tabernacles, have power over those who have not.” (TPJS P 189-190)

“No person can have this salvation except through a tabernacle. Now, in this world, mankind is naturally selfish, ambitious and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things, which were unlawful. Hence he was sent down, and it is said he drew many away with him; and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment.” (TPJS p. 297)

“The spirits in the eternal world are like the spirits in this world. When those have come into this world and received tabernacles, then died and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have received no bodies, or kept not their first estate, like the devil.” (TPJS p. 305-306)

A physical body is required for salvation. But that body does not necessarily have to experience a full earth life in order to progress in the next world. For instance, “Little children are whole and alive in Christ, even from the foundation of the world,” Mormon tells Moroni (Moroni 8:8, 12). Turn to **2 Ne 9:8-9** to see the effects of the reverse of the atonement, which correlates with the quotes of Joseph Smith above.

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

9 And our spirits [*without a resurrection*] must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; [*The result of having no resurrection!*] (2 Ne 9:8-9)

Question: *Concerning little children who die in their infancy. Won't they be at a disadvantage during the millennium? Because they have not experienced the trials of a full mortal life when they become resurrected, won't it be harder for them to resist the adversary when he is loosed for a season?*

During the Millennium, little children who have died in their infancy are already saved. Their salvation and exaltation is guaranteed! The question you raise is based on the mistaken assumption that parents will be able to raise those children who die in their infancy or before the age of accountability. It's a tradition that we like to believe because it makes us feel good and it is a comforting thought, but it is not scriptural! Those little children who have died are already qualified for exaltation as adult spirits. They will know more about the Gospel than you do! They will know more about the Gospel than those who remain until they are 100 years old. They are going to be better than their parents. They will probably teach their parents when their parents get to the other side. We do not have to worry about them. Their exaltation is guaranteed! Besides, those children who are alive during the millennium will be raised up without sin unto salvation. In Family Home Evenings, they will be taught in such a manner that they will "no longer have any disposition to do evil." Their character will be developed based upon what they believe and what they have been taught and what they know to be true. Satan will still be there during the Millennium but will have no power because of the righteousness of the people, including teenagers.

Question: *You mentioned last week that you would be discussing the aspect of "relationships" portrayed from this account in Moses. Do we have time for that?*

In these creation accounts there are aspects discussed in them that jump out at you when you begin to look for them. You will remember that last week we said that these creation accounts establish relationships. They are not meant explain the science of creation, nor are they written to explain or even imply how long it took to create the world. They were given to mankind as part of an ordinance and an initiation, and always show up in this context. The Moses creation account is his endowment; the Abraham creation account is his endowment. The Temple creation account is your endowment. You and they received knowledge or an endowment of power that establishes a relationship between you and God and the environment in which you live.

Each creation account begins with the general geologic information (water and dry land) and then moves into the astrogeologic (the sun, moon and stars) creation. These geologic and astro-geologic creations are generally defined as the creation of the "heavens and the earth." This creation of the heavens and the earth are mentioned as fundamental facts without any detail about how, when, or how long the geologic and astrogeologic creation took place,

forming the general framework or setting for what follows. As the biologic creation begins (the creation of the plants and animals), the detail, though sparse, is expanded a hundredfold compared to the generality of “heavens and earth.” This expansion in discussion and detail is found in scripture for a specific reason.

Let’s go to Abraham. In Abr. 4 we see a description of a general creation and a specific creation. The general creation, as mentioned, is always centered on the astrogeologic creation and the geologic creation. After this *general creation information* (establishing the setting) the reader then begins to learn the specifics of the environment in which he is going to live. You are not going to live before the time you are going to live so you will not need, nor will you ever have, a relationship with anything that existed prior to Adam arriving on this earth. The creation of the heavens and the earth is spoken about in very general terms because it is here at all times.

Verses 3-5 describe in very rudimentary terms the beginning of the astrogeologic creation. This is the “trailer” or preview of upcoming events. Verses 14-18 add in the details—the specifics of how light is divided from the darkness, and how the sun, moon, and stars give light to the earth. Those first few verses introduce what is going to be taking place in the rest of the chapter, and in that regard could be considered colophonic verses. In essence God says there is going to be light and there is going to be darkness. When it is light it is going to be called Day, and when it is dark it is going to be called Night. We’re going to divide the light from the darkness ... how? See verse 14:

Abraham 4:14

And the Gods organized the lights in the expanse of the heaven, and *caused them to divide* the day from the night; and organized them to be for signs and for seasons, and for days and for years;

The Astrogeologic creation is not in linear time. The Gods caused the lights to be divided, and organized them to be for signs and for seasons. It took as long as it took to accomplish these things. Remember...you are not going to live during this time. You do not need to know the details of what is going on. All you need to know is that God caused the light to be divided from the darkness. The details of the creation get more specific when it begins to describe the plants and the animals that are going to be on the earth when Adam is placed on the earth. It doesn’t matter whether dinosaurs roamed the earth or cave dwellers dwelt in caves and ran about in animal skins...everything that took place before Adam arrived on the earth plays no part in Adam developing his relationship with God and the environment upon which he is going to live and work out his salvation. All we are concerned with in these creation accounts is what will be there when Adam arrives—the animals, the plants, the fishes and fowls and creepy things. Everything described before Adam arrives is just a general description. The sun and the moon and the stars are in place, and the night is divided from the day. We have this tendency to try to make these general descriptions fit into a scientific mold to justify certain beliefs or theories about the timeline of the creation.

Again, these creation accounts help establish relationships—I cannot stress that enough! When you begin to see these relationships, then you begin to receive that endowment of

power, which is that knowledge that will assist you in working out your own salvation and exaltation while you are on the earth. It is foolish to look for compatibility between science and religion, especially in scriptural creation accounts, and then have your faith shaken because of purported inconsistencies. These accounts do not establish scientific fact, nor do they contain all the detail. Creation accounts are given in ordinance and ritual to help establish relationships between God, man, and the environment in which man must work out his salvation. (See FAQ for discussion on dinosaurs and cave dwellers.)

Question: So in Abr 4:18, the Gods watched those things until they were obeyed. Please explain further.

The Gods set things in motion to make sure the earth were going to be prepared for Adam and his posterity. They watched those things until they were obeyed, and that took as long as it needed to take. The concept of night and day is to distinguish light from darkness, not time, as the Book of Abraham explains! An endowment of power does not consist of knowing whether dinosaurs existed, or whether cave dwellers preceded Adam. From the scriptures we know death was not introduced to man (Adam and his posterity) until *after* they received the Gospel. The traditional belief that this earth has to return back to the presence of God is just that—a tradition. If that was so, the whole universe fell, because all the stars, moon, and sun were in place before the fall for times and seasons, days, and for years.

Remember the rule in this class: outside of my testimony, you are not to believe a word I say. I am not your footnote. Use your own scriptures, see the patterns being established. Search for them. They are real! When you begin to understand what these creation accounts are teaching and the relationships they are trying to establish, you then begin to receive your own endowment of power. That endowment of power is based upon your own knowledge and what you do in response to that knowledge. You cannot be saved any faster than you gain knowledge. The endowment of power is not an ordinance. It is not Priesthood. It is knowledge connected to the ordinances and Priesthood. When you begin to understand why you were created, and your relationship to the environment, to God, and to evil and good, then you begin to have that endowment of power that the rest of the world is yearning for and seeking for, and knows not where to find! That's why Joseph Smith was told in the last verse of Moses, "Show them not unto any except them that believe." These are those sacred things that Christ warned us that we ought not to cast before swine or allow dogs to trample on. This is the knowledge that begins that endowment of power and that is why it is in the Temple.

That's why it takes an hour and a half. If the knowledge imparted in the creation account was not integral to the endowment of power, all we would have to do is perform the ordinances and move on. Over and over we have to learn about the relationship between God, man, and the environment upon which he has been placed. In this mortal environment, we have to work out our own salvation with fear and trembling. We all have that great thing called Agency, which allows us to choose good in the presence of evil, which is also the power of exaltation.

The scriptures are exciting to me. I seem to learn something new almost every single day as I study them. I know that you can too. They contain so much information! Know that I know that they are true.

Doctrine vs. Tradition – Policy vs. Doctrine – Character Change – Rule of the Remnant

***Question:** In the Garden of Eden, when the two commandments were given, did Adam & Eve not actually realize they would have to procreate after eating of the fruit of the Tree of Knowledge of Good and Evil?*

Yes and No. First of all, there were not two conflicting commandments in the Garden; and second, they knew nothing about having to eat the fruit in order to have posterity, which we will get to in our discussion here in Moses. Who would want to take care of kids at the best resort? They did not know anything about kids in the Garden of Eden. There wasn't even human death in the world until after the Fall.

***Question:** But don't we face similar choices in our lives today...choosing the lesser of two evils, or the better of two goods?*

Please do not get frustrated when I say this because we will go over it so that you can understand it...but there just were not two conflicting commandments, God did not give them a commandment to not eat of the fruit and another commandment to have posterity...that just did not happen! There was no commandment to have posterity, which was the point of your question. It was not given as a commandment nor was it written as a commandment. I know that in our classes it has been taught that there were two conflicting commandments, and then we have to rationalize why God would give them one commandment that they would have to break in order to keep the other. To me, that does not sound like a just God.

We make things up in order to explain why God would even do that; for example, that Adam & Eve knew the Gospel before the Fall, and that they knew that they would have to partake of the tree in order to have children. Such things are all made up, in a non-scriptural way, in order to justify their behavior in connection with the instruction they received. It is just not scriptural.

***Comment:** What I have often heard in classes is that Eve knew what was going on and therefore, she instituted the plan of eating the fruit in order that they might have kids.*

That's what I mean about making things up and rationalizing in order to reconcile the idea that Eve knew and understood the Gospel all along...but that is just not in the scriptures! We will be covering that in detail as we go along.

***Question:** Before we get to Moses 2, may I ask a question about Moses 1:34. Does this refer to only Adam, or is it talking about many Adams?*

34 And the first man of all men have I called Adam, which is many.

It depends on the commentary you are reading. Look over in **Moses 4:26**.

26 And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many.

I tend to read that phrase to mean: Adams, there are many, and Eves, there are many, because every world has to have a first man and a first woman.

Remember that all creation accounts are dealing with relationships. The 'biological creation' is dealing with the things that are going to be on the earth while mankind is on the earth. God is not saying that it took six days, six thousand years, or six billion years to create the earth. All He is saying is that the heavens and the earth were created, there is dry land, there are seas, and there is a sun, moon, and stars, because I put them there for you [Adam] and for mankind. By telling us these things He is trying to establish a relationship, not giving us a scientific treatise on the 'hows' of the creative periods.

We are talking about Man and his relationship with God, and God's relationship with Man and the environment in which Man is going to live, not the environment that might have existed before Man existed on the earth. Nor are we talking about the environment that is going to exist after Man. (Remember, Man is that being who has the potential to become like God.)

Every creation account in scripture and ancient cultures are trying to convey an endowment of power for our life here, and it is always given in conjunction with an ordinance or an initiation. It's all about establishing relationships. That's what an endowment of power is—it is knowing your relationship to God, and who you are in regard to that relationship. Moses was told early on in the first chapter, "Moses, thou art my son," "and I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten" (Moses 1:4, 6, 7, 40). God is establishing a relationship. An endowment of power is knowing and understanding that relationship.

Mercea Eliade has written that "reality exists in the realm of the sacred." His scholarly work on the earliest written documents of man's religion led him to conclude that the ancients believed that reality existed only in the realm of what was held sacred. That realm consists of God's relationship with Man, and Man's relationship with God. If you are not seeking to establish a relationship between yourself and God then you are not living in reality. If you do not have that relationship between you and God, you are an animal. Those who know and understand God can, as the D&C says, "act in futurity." That is, you can act or make decisions here that result in a blessing or a condemnation after death (D&C 101:78). Thus reality exists in the realm of the sacred, which is eternity and is not temporal.

Yes, we are in a temporal existence, but reality exists "a-temporally" or in a time-without-time. Our 70 years here is nothing compared to eternity. Your 70 years here is as though it was like your first 30 days of life after you were born. It is important but it means nothing in the long term. God is trying to establish an eternal relationship and point of view with Man while Man is on the earth.

These first few chapters of Moses were used as the narrative in the Temple at Nauvoo. It is Moses receiving his own endowment of power. This was the script to the play of the first endowments given in this dispensation. This is what was acted out in Nauvoo. Even though we are reading about Moses receiving his own endowment of power from God, when we listen to the narrative, we can still see the relationship that God is establishing with Man and the relationship Man will have with God as he begins to realize this is the environment in which he is going to live (the sphere in which he is placed). These are the reasons these things are written. They are not written to give us scientific facts about how, when, and how long things took.

Question: Speaking about relationships, what then is our relationship with our children who are born in the Covenant (BIC)... and does God have a special relationship with them?

According to Joseph Smith, all that being born in the covenant does is give that child the right to receive the blessings of Abraham *if they are worthy*. I know where you are coming from with your question, but we need to understand what Joseph really said about little children having the right to receive the Blessings of Abraham. In The Words of Joseph Smith, Aug 13, 1843, a husband and wife both recorded what they heard the Prophet say or teach.

Before I get into this further, let's discuss what *doctrine* is. How do you define what doctrine is? Not everything that comes out of the Wasatch Front is doctrine, nor everything printed in the Deseret News. You may remember that the church came out with a statement not long ago about Blacks and the Priesthood explaining past policy.

“The origins of priesthood availability are not entirely clear. Some explanations with respect to this matter were made in the absence of direct revelation and references to these explanations are sometimes cited in publications. These previous personal statements do not represent Church doctrine.”

The Church's position is clear—we believe all people are God's children and are equal in His eyes and in the Church. We do not tolerate racism in any form. For a time in the Church there was a restriction on the priesthood for male members of African descent. It is not known precisely why, how, or when this restriction began in the Church, but what is clear is that it ended decades ago. Some have attempted to explain the reason for this restriction but these attempts should be viewed as speculation and opinion, not doctrine. The Church is not bound by speculation or opinions given with limited understanding.”

In the Church we have Revelations, Declarations, and Proclamations, but Doctrine is found in Scripture. Policy and Tradition often define scripture. There are a lot of traditions in our common teachings floating around, like the ones we discussed early on in this class about two conflicting commandments. Tradition says there were two conflicting commandments, but there is not a doctrine saying that there were two conflicting commandments. So what do we teach? That which tradition dictates, or what the scriptures plainly say?

When it comes right down to it, what doctrines do you as a Latter Day Saint have that will save you and not everyone else in the world right now? What doctrines do you have now that

will not save another Christian right now? What doctrines do you know that will save you, but won't save Billy Graham?

Class member: Ordinances.
That's not doctrine.

Another class member: The Book of Mormon.

Let's look at that. What's in the Book of Mormon? Right, the Fullness of the Gospel. Did Jesus teach the fullness of the Gospel in the New Testament? Yes, he taught the Gospel in the New Testament. We have his restoration text in Matthew 5. It also appears in 3 Nephi 12. So what doctrine do you know that will save you and not Billy Graham if he reads nothing but the Bible?

What's going to save you and me is character change—exercising our faith unto repentance, which is the process of changing our character! When Christ was teaching the Jews on the Sermon on the Mount, he began by telling them that a few changes were going to be taking place. The Law of Moses was fulfilled and that meant outward performances and ordinances would no longer be required. Instead, it would be our character, our inward thoughts and actions that would be required, as outlined in the Beatitudes.

We say that we have ordinances, but I have to ask: What ordinances will save you without character change? There's not one ordinance that will save you unless there is a character change that accompanies the reception of that ordinance. Not one!

What do you have that somebody else doesn't know or understand? In 3 Nephi, Christ says, "If the Church is built upon my Gospel, then will the Father show forth His works in it." The Gospel is that doctrine that will save you. It is Faith in the Lord Jesus Christ, Repentance, Baptism, and receiving the gift of the Holy Ghost. These things are discussed almost as much in the New Testament as they are in the Book of Mormon. We have no monopoly on developing faith in Christ or repenting of our sins. Those who died without ever hearing about the Church or the Gospel, but who exercised faith in Christ and changed their character, have just as much right to salvation and exaltation as we do. This is true even though they might not have heard the Gospel in the way we present it, or have been familiar with the traditions we teach. Exercising faith in Christ and changing our character through repentance is the only thing that will ratify any ordinance that we have.

Everyone will be baptized by one having authority—everyone! Everyone will have the opportunity to hear and understand the Gospel at some point. There is not a person who has ever lived in the world that will not, before the judgment comes, understand the Gospel perfectly, and understand it so perfectly that they will not make any decision about it without a full knowledge of the consequences. We think we have a monopoly on it, but as Paul tells us, "Eye hath not seen nor ear heard nor hath entered into the heart of [a Mormon] of the things that are going on, on the other side." Armed with a perfect understanding of the Gospel, they can make their own choice! I am not saying that they will all choose the Gospel,

because we read in Mosiah 26:26 that there will be those who will “know that Jesus is their Redeemer, but they will not be redeemed.”

Those having correct authority will baptize everyone and everyone will also receive the gift of the Holy Ghost by that same authorized authority. They might not accept it but it is going to be done. Keep in mind, the key that makes those ordinances effective in your life as a member of the church, or in someone else’s life that was born in some other time, in some other culture, or on some other continent—the key thing that will make those ordinances effective will be the actual change of character of that individual. That’s the doctrine of faith and repentance. That’s why Christ says, “Whosoever believeth in me shall not perish but shall have everlasting life.” Remember, the spirit world is part of this probationary period, “else why are they baptized for the dead.”

The key doctrine is faith in Christ and repentance, which is the process of changing your character. Doing that is more exalting than participating in any ordinance that is offered by the Priesthood and the Church, or by attending any meeting that Latter Day Saints could dream of. Developing the relationship with God is the key, having faith in His Son and exercising that faith unto repentance. That change in character instills within the individual a love of their fellow man, which is charity, the pure love of Christ. And if we do not possess charity, says Paul, we are nothing.

So, getting back to the question about little children and being born in the covenant (BIC). We have been drawn in by a comforting “feel good” tradition that has been going around that claims that if parents are righteous, their wayward children are going to be saved. If you want to believe that, you might as well throw away your Book of Mormon and New Testament and the D&C. This misguided idea has been taught throughout the Church and especially in Relief Societies (and corrected in the Ensign).

If you believe that, you have to ask yourself, what then is salvation?—because Joseph taught that to be saved in any kingdom of glory is salvation. Everyone, everyone, everyone, and that means *everyone* who has ever lived on the earth, will understand the Gospel perfectly. If they don’t, their agency would be compromised and their judgment would be unjust. So no matter how bad your kids might be, you do not have to worry about it. You teach them and you do the best you can. As it says in Proverbs, “Train up a child in the way he should go, and when they are old, they will not depart from it” (Prov 22:6; 2 Ne 4:5). What that means is, if they are taught correctly here in this life, and they fall away, when they get to the other side they will understand the doctrine, and then realize its truth, because they will be taught again until they understand it perfectly. And perhaps then “they will not depart from it.” But the choice is theirs because they have agency. Our greatest emotional pain here on earth is almost always the result of someone over whom we have no control using their agency. When out of the home our children will “become for themselves” and make their own choices. Parents don’t need to worry for their lost child on the other side, as all will know and understand the Gospel perfectly before there is any judgment passed or kingdom chosen.

Now back to this belief that has crept in among our traditions... If righteous parents can save a child from their own actions, the reverse should also be true. Can a righteous child save

their own wayward parents? Can righteous grandparents save their not-so-righteous children, or not-so-righteous grandchildren? Brigham once said that it doesn't matter to whom you are sealed, even if it's Jesus Christ himself—it will make no difference because all have to be judged according to our own works.

The source for this false concept is a quote is from the William Clayton diary in Aug 13, 1843: He said Joseph taught:

When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother. (TPJS p. 321)

But, during that same lecture, others were present, including Howard and Martha Coray, and they both recorded in their journals that Joseph said:

A measure of this sealing is to confirm upon their heads in common with Elijah the doctrine of election or the covenant with Abraham—which, which when a father and mother of a family have entered into, their children *who have not transgressed*, are secured by the seal wherewith the parents have been sealed. *And this is the Oath of God unto our Father Abraham and this doctrine shall stand forever.* (Words of Joseph Smith, p 241)

Of course you want to do the best you can in regards to teaching your children, but you still do not need to fret, because everyone—EVERYONE—will understand the Gospel perfectly without misconception or misunderstanding, They must and will understand it perfectly so that their agency will not be compromised or their judgment unjust. They will choose according to their own perfect knowledge and understanding of the plan of salvation.

Remember, Hell is where you do not belong, even if it is the celestial Kingdom. Mormon taught:

4 Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. (Mormon 9:4)

Nobody in this room understands the Gospel perfectly. Yes, you understand a doctrine or two, but you also have a whole bucket-full of traditions! Many years ago I was taught that when missionaries knocked on someone's door offering to teach the Gospel, and that someone slammed the door in their faces, that person had had his chance to hear and understand the Gospel. This is not true. God will provide the missionaries and the time necessary for everyone to hear and understand the Gospel perfectly, as this is part of the Grace of God.

Question: So there is a chance for my brother to eventually come back when he recognizes his mistakes?

Is it the mistakes he made or the character he has developed (which character he must change by agency)? Mercy is the time given by God to understand the Gospel and choose to accept it. Mercy is the time given to us—however long it takes—to repent and change our character

and develop the love that makes God *God*. To love God and to love your fellow man is the kind of character we are striving for. This type of character is necessary for exaltation. Ordinances mean nothing without that character. Covenants mean nothing without that character. Eternity will not be spent in the celestial kingdom without that character. Those who do not know that here, will be taught that there (in the spirit world), and then they can begin that process. When one comes unto Christ and accepts the Atonement by exercising faith unto repentance, mercy is then activated (Alma 34:15-17) and steps in. Grace will save us from the effects of the fall, but Mercy is the time required for the individual to develop the character that makes God *God*. Mercy will satisfy the demands of justice until you can develop the character that makes God *God*, if you have exercised faith unto repentance, which is the change of character.

Something to remember: There will be no victims in the Spirit World! Victims do not progress. As long as a victim can point a finger to someone else, they avoid taking responsibility for their own behavior. No matter what has happened to you, either physically, mentally, or temporally, the Gospel of Jesus Christ eliminates victims by releasing us from the external controls of this world. Whatever physical weaknesses or genetic defects we may have while in this physical body will be eliminated in the Spirit World. You will have a spirit that recognizes the power of its own agency. That spirit will be unfettered to learn and grasp things of a much higher or expanded order. Thus there will be no victims or those who cannot progress.

The manifestation of deity on the other side cannot be any greater than what you believe or know about deity here in this life. If you only believe God is a spirit, you will not see Him with a physical body. Moreover, the character you have in this life is going to be the same character you're going to have there. If you do not have the character that seeks for light and truth here, you won't have one there either. You will have to learn *to want to learn* to change your character. You will have to put for an effort to gain further light and knowledge, line upon line, precept upon precept, in order to progress, because there is one constant: the Gospel has to be accepted on faith both here and in the spirit world.

After Joseph, the Church went through what I call the Research and Development Phase. The leading brethren were trying to figure out why we believe what we believe, as doctrines and policies were being solidified. This is evidenced by the 26 or so volumes of the *Journals of Research and Development*, sometimes called the *Journal of Discourses*. In those volumes you have different brethren coming to different conclusions on the same topic (why we practice polygamy, for example.) A second phase seemed to kick in from about the 1920's through the 1980's. The feeling among the leading brethren was fairly black and white, what I call the Do or Die Phase: "Do it this way or that way, or you will be going to hell." It was the Mormon way or the highway, and there was no way except complete acceptance of LDS doctrine and ordinance in this life and this life only. The church is now going through the phase of Loving and Rescuing: being of service and being considerate, giving good counsel. President Hinckley probably did more to soften the perceptions of the media and Mormon mind toward the Church than any other Church President.

Question: If there was this Research & Development Phase, and the Do or Die Phase, and this Mellowing Phase you have talked about, what other phase if any do you anticipate the Church entering into?

If anything, I believe it will center on a spiritual revival and a sifting—a spiritual Revival of reading and studying our scriptures, or rejecting the scriptures, Joseph Smith and the doctrines of salvation. Every revival in the history of the world has been initiated by the reading of scripture, no matter how far you go back in time, even as far as the Old Testament. In the days of Josiah, he found the scriptures and began reading the scriptures, and the people began to change and to want to know more about the scriptures. The Reformation that took place, whether from Luther, Calvin, or Wesley, commenced in consequence of people reading the scriptures. The Reformation itself began with the printing of the scriptures (made possible with the advent of the printing press) that made them available for the first time in a language the common people could read. In every Dispensation, the scriptures play an important role. Enoch's dispensation began with his reading of the scriptures from Adam's day. Our own dispensation centered on the scriptures and the coming forth of new scripture. Every major spiritual revival, dispensation, or reformation has centered on the scriptures. It was the scriptures that brought Joseph into the sacred grove. It was the scriptures that came out of the Hill Cumorah. It was the scriptures that organized the church; it was the scriptures that instituted missionary work, and with those new scriptures, we entered into those phases mentioned before.

The Rule of the Remnant

We have moved from these various phases into the current situation where everyone is good, everyone is great, or to use Nephi's phrase, "All is well in Zion, Yea, Zion Prospereth, All is well in Zion" (2 Ne 28:29). But remember the rule of the remnant—only a remnant is spared. It is a remnant of Israel that is saved. It is a remnant of the Lamanites who are saved. It is a remnant of the Church that will be prepared in the Last Days. The masses will not make it. The totality of the church will not make it. Spencer Kimball taught that the parable of the ten virgins represented the church. Every parable that Christ ever taught was directed to members of the true church. The Rule of the Remnant says only a remnant will stay faithful and be prepared and saved in the last days. You don't know, and the prophets don't know, who that remnant is or where that remnant is. The Church will continue, along with the authority and the organization to administer the Gospel to those who accept it, but the individuals will sift themselves away from the remnant. D&C 1 teaches that the Lord is well pleased with the Church, but not the individual.

The role of each prophet is to teach repentance to that generation and seek to establish the cause of Zion. That is the mission of every single prophet. He doesn't know who the remnant is so the message has to be declared to the masses. The remnant will hear the message and obey it. It is the revival of that remnant (in my opinion) that will usher in the fourth phase or stage of understanding within the Church. It is in the scriptures that we find the truths that are not contained in traditions; therefore, returning to the scriptures will be, as I see it, the next phase of understanding within the church. The scriptures are the standard. Anyone can say anything they want, but if what they say does not "square with the scriptures" (Doctrines of Salvation, Vol 3, p 203), then we may know with a surety that they are only giving their

opinion, which they are free to do...which is why we teach so many traditions instead of doctrine.

All of the prophets have taught the Gospel to their generation and declared repentance. That's the role of a living prophet, to tell the people what the sins of their generation are, and from which sins they are to repent. Everyone is to repent and become clean from the sins of the generation in which they live. You don't have to worry about being cleansed from the sins of Moses' generation, or even the sins of Joseph Smith's generation. You need to become clean from the sins from your generation. The living prophet's responsibility is to tell you what the sins of your generation are, and what you can do to overcome those sins. His garments can be washed white because you are accountable for your own sins and because you were warned in the generation that you live. It's all about changing our character!! That's it.

As your teacher I am here to help you discover that there is possibly more to learn than what you might have thought, and for you to go to the scriptures and find out if what I say is true. Your sources are the Prophet Joseph Smith, the scriptures, and the living prophets. I am not your source. I am like a host on a tour into the scriptures to guide you into them in order for you to see what's in them for yourselves. I cannot talk enough about the importance of the scriptures! We are not to just read them, but to do what is written in them as D&C 20 says (D&C 20:55, 79).

The windows of eternity can be open unto you if you are truly seeking what is in these scriptures. That's all I can testify. Search, study, ponder, pray, grasp firmly, hold tight and feast upon these scriptures, then the windows of eternity will be opened and you will be amazed at what there is for you to learn and see and know. You will be amazed at what God wants to give you. But you have to lift the latch and force the way. Jesus is the Christ and these scriptures do testify that He is the Son of the living God.

Moses 2:1-25 – Abraham 4 – Repetitive Phrases – Physical and Spiritual Creation – Council of the Gods – Noble and Great Ones

In Hebrew, especially ancient Hebrew, when you wanted to emphasize something, you would repeat the phrase or the word, even the sentence. In our modern languages, to emphasize a word or a phrase, we often use italics or bold or even an exclamation mark. But in Hebrew, repetition is used for stress or emphasis. Hence, an Irish minister I am aware of speaks of a Thrice Holy God, Thrice Holy because in the scriptures it says, “Holy, Holy, Holy.” We joke that Nephi’s horse’s name is Beuntoyou because he kept saying “wo, wo beuntoyou” in the Book of Mormon.

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell! (2 Ne 28:15)

Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen! (3 Ne 9:2)

And he read, saying: Wo, wo, unto Jerusalem, for I have seen thine abominations! Yea, and many things did my father read concerning Jerusalem -- that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon. (1 Ne 1:13)

But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ. (Mosiah 3:12)

Another repeat word we often see in scripture is *Hearken*. When things are repeated, they are repeated for emphasis and for a purpose. Patterns show up in scripture, and we ought to pay attention when we become aware of them. *Scripture is given by God for the time in which it is going to be read*. That sounds funny, but it is true. Scripture is given by God for the time in which it is read.

When the people of Moses read these scriptures, they understood them very clearly. When the scriptures given to the children of Israel in 1300 BC are read in 2018 AD, we can be confident God intended for us to be able to understand them, since scripture is given by God for the time in which it is read. These scriptures are living scriptures, and God, knowing the end from the beginning, is capable of giving us insights today that those living in 1300 BC didn't really need, even though they were still very clear to them.

We now get to the Biological phase of creation in Moses 2. Moses is given a glimpse of the big picture, and then the Lord reduces it all down just to this earth in this cosmos. We will be looking at both Moses and Abraham. We get the historical view point from Moses and we get the future viewpoint from Abraham. Abraham provides more insight than Moses.

Remember now that we are dealing with relationships in these creation epics. We are seeing the biological things that are going to be on the earth while man is going to be on the earth. We are dealing with the plants and the animals, the fowls and the fishes, and all creeping things that are going to be on the earth when Adam is placed on the earth. We are not being told about anything that might have been on the earth before Adam was there. The children of Israel did not need to know how things were formed, or how long it took for the earth to be created before Adam was placed on it, and neither do we. But the Lord is going to give us insights in these scriptures for our benefit so that we can understand them in our day, with our education, in order that we can deal with the problems that exist in our day and age.

Moses 2	Abraham 4
<p>1 And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.</p>	<p>1 And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.</p> <p><i>[Almost every ancient culture depicts a council of the Gods; there is a Supreme God and there is a council that sits with that God.]</i></p>

Even in our own D&C we see the mention of the Council of the Gods:

28 A time to come in the which nothing shall be withheld, whether there be **one God or many gods**, they shall be manifest.
 32 According to that which was ordained **in the midst of the Council of the Eternal God of all other gods before this world was**, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (D&C 121:28, 32)

<p>2 And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God.</p>	<p>2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.</p>
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Abraham gives us a little more insight: “the Spirit of the Gods was *brooding* upon the face of the waters.” What does a chicken do when she is brooding? She is protecting and nurturing and incubating—watching what is going on. Things had been set in motion that will change everything.

3 And I, God, said: Let there be light; and there was light.	3 And they (the Gods) said: Let there be light; and there was light.
4 And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness.	4 And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided , from the darkness.
5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.	5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night .

Again, Abraham is providing a little more insight into Day & Night. How did they have a morning and an evening if the sun was not there? In v 4, Abraham says the Gods **caused** the light to be divided from the darkness. These opening verses are the preview of the show that is about to come – it's like a movie trailer, setting the context for the body of the drama or the presentation.

6 And again, I, God, said: Let there be a firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done; <i>[Waters, in Hebrew, is called Miyam, and the word for Heavens = Ha-sha-Miyam. The waters above and the waters below, and there is an expanse in between.]</i>	6 And the Gods also said: Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. <i>[Firmament and Expanse mean the same thing. In Fig 4 of Fac #2, we see the Hebrew word, Raukeeyang, signifying firmament or expanse of the heavens.]</i>
7 And I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.	7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.
8 And I, God, called the firmament Heaven; and the evening and the morning were the <u>second day</u> . <i>[In Abr v 5, the light and darkness was just called day and night. It is just a designation of light and darkness or in v 8, night and day.]</i>	8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was <u>the second time</u> that they called night and day .
9 And I, God, said: Let the waters under the heaven be gathered together unto one place, and it was so; and I, God, said: Let there be dry land; and it was so.	9 And the Gods ordered , saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;

Abraham is explaining that the Gods ordered things: they set things in motion and what was ordered was obeyed.

<p>10 And I, God, called the dry land Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.</p>	<p>10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, Great Waters; and the Gods saw that they were obeyed.</p>
<p>11 And I, God, said: Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, <u>after his kind</u>, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.</p>	<p>11 And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, <u>after his kind</u>, whose seed in itself yieldeth <u>its own likeness</u> upon the earth; and it was so, even as they ordered.</p>
<p>12 And the earth brought forth grass, every herb yielding seed <u>after his kind</u>, and the tree yielding fruit, whose seed should be in itself, <u>after his kind</u>; and I, God, saw that all things which I had made were good;</p>	<p>12 And the Gods organized the earth to bring forth grass <u>from its own seed</u>, and the herb to bring forth herb <u>from its own seed</u>, yielding seed <u>after his kind</u>; and the earth to bring forth the tree <u>from its own seed</u>, yielding fruit, whose seed could only bring forth the same in itself, <u>after his kind</u>; and the Gods saw that they were obeyed.</p>

You will notice the pattern of repetition in these two verses: In ancient languages the repetition is for emphasis. The Lord makes clear that the grass and the vegetation and fruit trees all have seed within themselves in order to produce after their kind. What God is saying is that evolution is not an aspect of creation. Each class of vegetation had seed within itself to produce “after its own kind.” For the children of Israel, at the time of Moses, evolution was not an issue. But it is an issue today. Therefore God gives scripture to be read in the time that it is read. Under inspiration, and knowing the end from the beginning, knowing the issues that will be relevant in our day, he teaches concepts that will be important for us to understand in our day. It is all very clear. Read each and every word below slowly and deliberately.

Moses 2:11-12; 20-21; 24-25

11 And I, God, said: Let the earth bring forth grass, the herb [vegetables] yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good;

Evolution was not a concern to the children of Israel. The repetition in these verses is meant to emphasize something that *we* will need to understand. Let's move on to V 20-21:

20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament [expanse] of heaven.

21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.

Again, we see the repetition of the phrase “after their kind.” See v 24-25:

24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;
25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

God is making a point—that all things created for this existence, this environment, have seed within themselves to reproduce after their kind. This is something we need to know to counteract the pervasive teachings of Darwin and others like him who has successfully advanced the belief in evolution in our culture, teaching it as fact instead of theory. The scriptures that God gave us make clear that all things on the earth at the time that Adam and his progeny are on the earth have seed within themselves to reproduce *after their own kind*. There was no evolution of any sort, contrary to the modern day theories and teachings and ideas being argued in our schools and universities.

Let's go over to **Abraham 4:11-12**:

11 And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.
12 And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

Turn to **Abr. 4:20-21**:

20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.
21 And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.

Now look at **Abr. 4:24-25**:

24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.
25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

The repetitions are for stress or emphasis. The children of Israel knew that a donkey produced a donkey. God is making sure we understand that all of biological creation, even the plants and the animals, has seed within itself and reproduces after its own kind. God then tells us that Man was created in God's own image and likeness, after His kind.

I often meet people who firmly believe in evolution, and that's all right. Anyone can believe whatever they want—it doesn't bother me. When they discuss evolution, they always talk about evolution within the animal kingdom, but they never talk about evolution within the plant kingdom. If evolution is a factor in one kingdom, it follows that it would show up in the other. Q: Did a tree evolve from moss just as a monkey came from primordial slime? See, the scriptures are there to be read in the time in which we read them. There is more emphasis or repetition in this creation epic about plants and animals having seed within themselves and producing after their kind, more emphasis in this context, than anywhere else in scripture.

All creation texts are temple texts, not a scientific text. They exist to help us establish a relationship with God, mankind (those who have the potential to become like God), and the environment in which mankind will be living in order to work out his own salvation and exaltation. That's why we have these texts in our scriptures. And that's what the Temple is all about, teaching us to understand those relationships and our potential to become like God, then learning what we can do to work out our own salvation and exaltation.

Quotes from the Teachings of the Prophet Joseph Smith, Priesthood and Relief Society Manual, Chapter 2, p. 39-42. God is the loving Father of all mankind and the source of all that is good.

“... the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes ‘His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.’” (Matt 5:45).

“The heavens declare the glory of a God, and the firmament showeth His handiwork [see Psalm19:1] and a moment’s reflection is sufficient to teach every man of common intelligence, that all these are not the mere productions of chance, nor could they be supported by any power less than an Almighty hand.”

When we comprehend the character of God, we comprehend ourselves and know how to approach Him.

“There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink and sleep. This is all man knows about God or His existence, unless it is given by the inspiration of the Almighty.”

“If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks,

sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves. I want to go back to the beginning, and so lift your minds into more lofty spheres and a more exalted understanding than what the human mind generally aspires to.”

“The scriptures inform us that ‘This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.’ [John 17:3]

“If any man does not know God, and inquires what kind of a being He is,—if he will search diligently his own heart—if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.”

“My first object is to find out the character of the only wise and true God, and what kind of a being He is.”

“God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible,—I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. ...”

“Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, He begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to Him, He is ready to come to us.”

“That which is without body or parts is nothing. There is no other God in heaven but that God who has flesh and bones.”

D&C 77:2 gives us some insight into the physical and the spiritual aspect of creation:

2 Q. What are we to understand by the four beasts, spoken of in the same verse?
A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

So everything that has a spirit is in the likeness of its physical body. If there was evolution of the physical body, then there would have to be evolution of the spirit as well. That idea is incompatible with our understanding that “every man, every creeping thing, and every animal” has a spirit in the likeness of their physical bodies.

Question: When it talks about the elements and all things obeying God, what does that mean?

What you are referring to is found in **Abraham 4:18**, but first look at verses **9-11**.

9 And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;
10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, Great Waters; and the Gods saw that they were obeyed.
11 And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. (Abraham 4:9-11)

What Abraham is saying in v 11 is that the Gods were setting things in motion. “Let us prepare the earth...” This preparatory period could take as long as was necessary, perhaps millions and millions of years before the earth was ready for Adam to be placed on it. “Let’s prepare the earth for the plants and the animals that are going to be on the earth for the time when Adam and all his posterity are going to be here.”

The Gods organized the earth in such a fashion that this preparation could take place. Look at the end of v 12. After the earth was prepared and organized, it says, “...the Gods saw that they were obeyed.”

12 And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

The program is working according to their plan. If it wasn’t working they would do something else. They “ordered” in v 9; they “prepared” in v 11; they “organized” in v 12, and they saw that everything was working and “that they were obeyed.”

According to Elder Talmage, when Adam was placed on the earth it was perfectly prepared for him. All that he or his posterity would ever need or use was already there on the earth. All the fossil fuels, coal, oil, gas, and other natural resources were already in place, prepared for the time that man would need them. And as stated earlier, this preparatory period would take as long as was necessary.

The ordering, the preparation, and the organizing is repeated for our benefit to help us see the relationship we have with God and our environment, that God does not do anything unless it will be for our benefit. (See 2 Ne 26:24; Ether 3:4)

Question: During our discussion of the earth and its preparation...am I to understand that there was a pre-earth council of some sort?

Yes, that’s what Joseph taught us in his Teachings, on p. 348, 349-350:

“The head one of the Gods brought forth the Gods.” That is the true meaning of the words. Baurau signifies to bring forth. If you do not believe it, you do not believe the

learned man of God. Learned men can teach you no more than what I have told you. Thus the head God brought forth the Gods in the grand council. . . . The head God called together the Gods and sat in grand council to bring forth the world.

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.

That's what it says in **Abraham 5:2-3**:

2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled.

3 And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

Joseph tells us that in that council, the head God appointed one God in charge of this earth.

In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be in the plural all the way through—Gods. The heads of the Gods appointed one God for us; and when you take [that] view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. All I want is to get the simple, naked truth, and the whole truth. (TPJS p. 372)

Here is something to think about. Be forewarned: It's NOT DOCTRINE! Brother Porter is not teaching you doctrine with what I am about to ask. It's for your "what if?" file only!

What if...the beginning of our exaltation is to be on one of those councils?

What if...we become members on one of those councils before we receive our full exaltation?

Joseph taught that we would have to go from exaltation to exaltation, until we arrive at the station of a God: (TPJS p 346-347)

. . . and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.

. . . but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the

station of a God, and ascend the throne of eternal power, the same as those who have gone before.

It is just something to think about. Put it in your Gee Whiz File.

Question: So the heavens and the earth were organized and prepared separately from the biological creations?

That's what Joseph taught. He said that the Council of the Gods came together and they organized the heavens and the earth, and then the council appointed one God to be in charge of the earth.

The head God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time.

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. TPJS p 347-348

The heads of the Gods appointed one God for us. (TPJS p 372)

That's why, if you read these creation epics carefully, you will see that the astrogeologic periods are separate from the biologic creative periods. The creation of the earth, the waters, the sun, moon, and stars, is separate from the time period that the animals and the plants are prepared for the earth. The Gods created the heavens and the earth, and then they put one God in charge of it to finish the job.

All of the Dispensational Heads have known these things: Enoch, Abraham, Moses, etc.

Joseph taught that all spirits coming to this earth were susceptible of "enlargement."

All the minds and spirits that God ever sent into the world are susceptible of enlargement. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself. (TPJS p 354)

Spirits who had progressed to a certain degree now needed a plan to progress further. So, when God was standing in the midst of these spirits, and knowing that they were "susceptible of enlargement," He "concocted a plan to create the world and people it" so that they could "have a privilege to advance like himself."

That act of service is the epitome of consecration. That is the love that makes God *God*. That type of charity "seeketh not its own, or envieth not, and it is not puffed up." And even that word Love that we use, to me, is not adequate. God cannot (because He is God), and would not (because He is God), do anything that was not for the benefit of our exaltation. (See 2 Ne 26:24; Ether 3:4) Why? It is His nature! Our word Love is inadequate to describe God's

love for us, because he *cannot* do anything unless it is for our benefit, our glory, and our exaltation, no matter how bad it may seem to us.

He has established natural law and given us a world on which natural law rules, and placed us in it so that we can become like Him. He would cease to be God if He did anything that was not for our benefit. God's nature can also become our nature as we develop the same by our own choice and by our own agency.

It is a perfect plan, speaking of exaltation that is discussed in D&C 132. And speaking of our exaltation—the exaltation that we will receive as we develop, by our choice, the love that makes God *God*, and the character that makes God *God*—the Lord instructs Joseph Smith about the source of God's Glory:

This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law [*your exaltation*] is the continuation of the works of my Father, wherein he glorifieth himself. (D&C 132:31)

That's how God gets his glory—by our obtaining the same glory that He has. Remember the story of Rebekah, who worried about Jacob marrying one of the daughter's of Heth, as Esau did?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? (Gen 27:46)

Jacob's mother was concerned that if Jacob married one of the daughter's of Heth, he would not be able to receive the continued blessing of Abraham or that of exaltation. He would not be able to receive those sealing blessings nor would his posterity be able to hold the priesthood.

She wanted to take her grandchildren to Primary!

Question: Is there a way for Christ to be the Father of not only all those who have accepted the Gospel but also everyone else on the earth?

OK, here's more to put in your Gee Whiz File!

1 In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. (JST John 1:1)

John talks about this concept in his book. **John 1:1-2**

1 In the beginning was the Word [Gospel], and the Word [Gospel] was with God, and the Word [Gospel] was God.

For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father [Council], And as many as believe on his name shall receive of his fulness.(JST John 1:16)

What if The Council is the FATHER? Christ, being on that Council, could then be the Father and the Son, the Son because of the Flesh. (Just for thought... Put it in your Gee Whiz File, not your doctrine file or your Brother Porter taught file.)

Question: Then how would you explain that in light of the First Vision with the Father appearing with Christ to Joseph?

Whoever is on that Council could be the Father. IF they represent that Council, it would not matter. Speaking of Christ in **D&C 93:8-10**:

8 Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

9 The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

Turn back again to Inspired Version of **John 1:1-5**

1 In the beginning was the gospel preached through the Son.

The Gospel is the Plan of Salvation.

And the gospel was the word,
and the word was with the Son,
and the Son was with God,
and the Son was of God. (JST John 1:1)

2 The same [the Gospel; the Word; the Son] was in the beginning with God.

3 All things were made by him; and without him was not anything made which was made.

4 In him was the gospel, and the gospel was the life, and the life was the light of men;

5 And [truth] the light shineth in the world, and the world perceiveth it not.

If you look at Joseph's inspired words carefully, all these verses begin to make sense. I am only asking "what if?" The Council itself is the Father? If that is the case, then Christ, being on that Council, can be the Father and The Son because of the Flesh. As my mission president called it, "The Father Firm."

Look at what Abinadi teaches in **Mosiah 15:1-4**:

1 ...I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—

4 And they are one God, yea, the very Eternal Father of heaven and of earth.

This is a whole other topic that we could spend two days going over, but we do not have the time tonight.

“In the beginning was the Council.” That’s what *word* can mean in the Greek. It can mean Gospel, it can mean Plan, it can mean Council. “In the beginning was the Council, and the Council was God, and the Council was with God. And one on that Council came down and took upon him flesh, therefore becoming the Father and the Son.” This is just food for thought!

Again, all I wanted to do with this exercise is pose a “What if...?” By using Joseph Smith’s words and these scriptures that we have difficulty with, and linking those two together, just ... What if? (This is not taught as doctrine.) When we pose such questions and contemplate the implications, it can open the mind to receive other light and truth. Joseph taught:

“When things that are of the greatest importance are passed over by the weak-minded men without even a thought, I want to see truth in all its bearings and hug it to my bosom. I believe all that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief.” (TPJS p 374)

“When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. The Israelites prayed that God would speak to Moses and not to them; in consequence of which he cursed them with a carnal law.” (TPJS p 322)

Allow your minds to expand a little bit more than normal. Read and study those scriptures that talk about these things. That's what Joseph is also implying when he said:

“The great thing for us to know is to comprehend what God did institute before the foundation of the world. Who knows it? It is the constitutional disposition of mankind to set up stakes and set bounds to the works and ways of the Almighty.” (TPJS p. 320)

It has been said that the manifestation of deity can be no greater than our knowledge of deity. That's why we are encouraged and counseled to seek for greater light and truth.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3)

D&C 93 tells us:

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. (D&C 93:19)

Question: *Why do you suppose there are many Gods on that Council? If one God is in charge, why so many?*

You will have to ask Joseph Smith—I am not on that Council! Abraham tells us in his record that “the Gods counseled among themselves” (Abr 5:3). Again, here's what Joseph had to say:

“The head one of the Gods brought forth the Gods.” That is the true meaning of the words. Baurau signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more than what I have told you. Thus the head God brought forth the Gods in the grand council.

“The head God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time.

“In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and [know] how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.” (TPJS p 348-350)

“An unlearned boy must give you a little Hebrew. Berosheit baurau Eloheim ait aushamayeen vehau aurait, rendered by King James’ translators, “In the beginning God created the heaven and the earth.” I want to analyze the word Berosheit. Rosh, the head; Sheit, a grammatical termination; the Baith was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. Baurau signifies to bring forth; Eloheim is from the word Elo, God, in the singular number; and by adding the word heim, it renders it Gods. It read first, “In the beginning the head of the Gods brought forth the Gods,” or, as others have translated it, “The head of the Gods called the Gods together.” (TPJS p 371)

“The head God organized the heavens and the earth. I defy all the world to refute me. In the beginning the heads of the Gods organized the heavens and the earth.

“In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be in the plural all the way through—Gods. The heads of the Gods appointed one God for us; and when you take [that] view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. All I want is to get the simple, naked truth, and the whole truth.” (TPJS p 372)

***Question:** Aren't we putting the cart before the horse? In D&C 121:28, it says that all these things will be revealed in a time to come.*

Not really, because Joseph revealed it to us in Abraham! But let's go to D&C 121:28 and continue on from there.

D&C 121:28-32

28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.

29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ. *[if you are prepared, you will know]*

30 And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—

31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times—

In the next verse, Joseph answers the question raised v 28, of whether there be one God or many gods:

32 According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (D&C 121:28-32)

Question: *When we become Gods, do our spirit children already exist out there? And will we organize them?*

Yes, they do! Somewhere.

We will prepare an earth “whereon these may dwell” so that they can progress the same way we have. We will have the same mind and same goals as the Gods have had before us. Joseph said that there never was a time when there was no God. If you go back and look in your Priesthood Manual, the Teachings of the Prophet Joseph Smith, in Ch 17, in the middle of p 210. There you will find these statements:

“I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it has a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits. ... But if I am right, I might with boldness proclaim from the housetops that God never had the power to create the spirit of man at all. God himself could not create himself.

“Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.

“The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.”

Abraham 3:18 tells us:

Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

Joseph's statements are consistent with scripture and scripture is in harmony with Joseph.

***Question:** While we are in Abraham, please distinguish between those who are rulers and those who are spirits in Abr 3:22-23. Can we all become rulers, and is it only for this earth?*

Abraham saw many of the noble and great intelligences that were organized before the world was. Joseph taught that intelligences and spirits were the same thing. Keep that in mind. Let's look at v 22-23 of **Abraham 3**:

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abr. 3:22-23)

Abraham was one of the “noble and great ones,” it says there. His spirit was more intelligent than others. Abraham, thou art one of “these rulers”—the Patriarchs and Prophets who would be responsible for declaring the Gospel in their day and providing us scripture to read in our day.

I know that we as Latter-day Saints like to place ourselves in the position of being one of those noble and great ones, but are you like Abraham? Is it your responsibility to proclaim the Gospel to the world? Do your teachings become scripture for the remainder of mankind? I know for a fact that I am not in the same class as Abraham. I may be a descendant of Abraham by blood or by virtue of the Gospel, but I am not in the same class as Abraham. Even though I may be a High Priest in my ward, I am not one of those “noble and great ones.”

Your question is a good one. These verses we just read provide a great key to our understanding. Flip back to Alma 13 for a minute. In Alma 13 it begins talking about High Priests. Alma is not teaching you about your High Priests in your High Priest Quorums in your Stakes! Keep in mind what we read in Abraham 3:18-19 about intelligences that were more intelligent than other spirits. Intelligence is not related to I.Q. It is not that at all. *Intelligence in this context is the spirit's ability to seek for, receive, and be obedient to light and truth.* Those who had a greater propensity to do that became “the noble and great ones,” the patriarchs. “These I will make my rulers, and Abraham, thou art one of them,” because that is what Abraham did. He sought for, received, and was obedient to further light and truth before he was even born. Abr 2:1 describes the character of Abraham.

Alma begins his talk in v 1 of **Alma 13**:

1 And again, my brethren, I would *cite your minds forward* to the time when the Lord God gave these commandments unto his children; ...

(To “cite your minds forward” means to think backward to the time of the pre-existence.)

... And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

In other words, think backward to the time when the Lord called those who would be the Patriarchs and the Prophets to teach the Gospel to the children of men. They were fore-ordained in the Council of Heaven before this world was.

Alma 13 again:

2 And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

3 And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place [*that first estate that Abraham talked about*] being left to choose good or evil; ...

Those who keep their first estate will be added upon, and those who did not keep their first estate will not be added upon, whereas those who do keep their first estate will be added upon forever and ever. Abraham explains to us in Abr. 3:23 that according to His foreknowledge, God, “standing in the midst of those spirits,” saw that they were good, and said, “These I will make my rulers.” Continuing in verse 3:

... On account of their exceeding faith and good works [in the pre-earth life], therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.

4 ... while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.

In other words, had they demonstrated the same propensity to seek for, receive, and obey further light and truth, they might have had the same privilege as their brethren.

5 Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared—

6 And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest— (Alma 13:1-6)

This is the mission and the calling of the Prophets and the Patriarchs. Then Alma continues talking about the Melchizedek Priesthood. Often teachers get up in High Priest Quorum and say these verses are talking about us modern day High Priests, but I know that it is not talking about me. Now, as one holding the Melchizedek Priesthood, I do have a responsibility within my own sphere of influence, but these verses we just read are really talking about those “noble and great ones” in Abraham 3:22-23, and not me or those in my quorum.

The Prophets and Patriarchs talked about in scripture are all High Priests. They are a Prophet, Priest, and King unto God. We are counseled over and over again to go and do the works of Abraham.

Joseph tells us:

“Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council.” (TPJS p. 365)

***Question:** Speaking of Abraham, won't we all have to endure a test similar to Abraham?*

D&C 101:4-5 says that we all will get to participate in that Abrahamic test. That Abrahamic test will be in the form of your greatest weakness at your weakest moment. There is no temptation given to mankind that you cannot resist, says our New Testament, if you have your wits about you. Because of that, you will be tested sometime in your life, in your greatest weakness, at your weakest moment. When you are tested at your greatest weakness at your weakest moment, and you endure it, then you will *know* that there is nothing that can come to you that you cannot turn from. That, then, becomes a real power to you in your life. That's what Abraham received. God knew that he would offer his only son, but when Abraham walked down off that mountain, he knew that there was nothing he could not endure because his greatest weakness was the love of his son, and he would now be able to give Isaac his own endowment of power.

Abraham developed the power to overcome all things because he had endured that one thing, his greatest weakness at his weakest moment. Our task is discovering what our greatest weakness is so that we can prepare for it.

As President Hinckley said:

“If I were a bishop or stake president today, what would I do? I think that I would try to put my major efforts on building the spirituality of the people. I would work as hard as I knew how to work in building their faith in the Lord Jesus Christ, in God our Eternal Father, in the Prophet Joseph Smith and the Restoration of this work and what it means and what it is all about. I would encourage my people to read the scriptures, to read the Book of Mormon, to read the New Testament. I would urge them with all the capacity I have to read quietly and thoughtfully and introspectively, if you please. I would urge them to read the Teachings of the Prophet Joseph Smith.” (Ensign, Oct 2003, 2–5)

You have these [holding up scriptures]; these need to be your sources—not me! When you quote something you have learned in class, make sure you quote these [holding up the scriptures and TPJS]. There is nothing worse for me than to hear someone say, “Well, Br. Porter said ...”

I use these sources to the extreme for a reason—these are your standards of truth! I cannot stress that enough! How you use them, how you combine them, and how you come to your own conclusions is up to you. As your teacher, it is my hope that I will be successful in getting you to discover that there is more in these scriptures and in the teachings of the prophets than what you have thought. That's all I hope to accomplish as your teacher. When you realize that you don't know something, that's when you begin to learn, that's when the windows of heaven are opened up and the windows into eternity are cracked open a bit. There is an ocean of knowledge just waiting for us but often we are content with only the few drops of what we think we already know.

Moses 2:24-30 –The Gospel and the Gentiles – Establishing the Cause of Zion – Fences Around the Law – Word of Wisdom

Are there any questions to get us started?

***Question:** The idea of our needing to change our character is an attractive one to ponder. What I am trying to do is reconcile what 3 Ne 16:20-21 has to do with the Nephites and the Gentiles. Who is going to benefit in the Last Days?*

In those particular chapters Jesus is explaining Isaiah's prophecy. Isaiah's prophecy is about the Gentiles who are going to be on the Promised Land. He explains that the Nephites themselves will have a part to play in the restoration on the Promised Land. The things being written at that time would come forward to the descendants of Lehi and seed of Abraham in the last days with the restoration of the Gospel and the coming forth of the Book of Mormon.

Even at Jerusalem when Christ begins his sermon on the mount, he tells the masses that he has come to fulfill the Law of Moses, not destroy it. He tells them that what can be fulfilled will be fulfilled except for those prophecies that have not yet been fulfilled or those told by prophets of Old. That is also what He tells them in those 3 Nephi chapters.

We see mention of the Last Days also in Matthew 24, which is a continuation of Matthew 23, and which is a predecessor to Matthew 25. Matthew 25 discusses the need for our character change—loving God and loving our fellow man.

The 3 Nephi chapters are important chapters in the Book of Mormon, and the reason we have those first 14 Chapters of Isaiah in the Book of Mormon (in Nephi) is because those chapters pertain to the House of Israel and the Gentiles in this country (the USA). Isaiah is actually discussing the Promised Land of Lehi and the Gentiles who will also inhabit that Promised Land. That's why those chapters are in the Book of Mormon. Christ quotes a few chapters of Isaiah in 3 Nephi because they address the Gentiles who are specifically going to come to the Promised Land of Lehi, and who will be a catalyst for the restoration of the Gospel for all mankind. But it is through those Nephites that that is going to happen.

***Question:** Weren't the Nephites a remnant as is mentioned on the Title Page of the Book of Mormon?*

Yes, they are the remnant of Joseph, which were of Manasseh, but many of the Gentile converts, as well as other tribes of Israel, are also the remnant of the tribes of Ephraim and Manasseh, either literal or adopted. Remember, Isaiah's message is to Israel. Those Isaiah chapters in 1st Nephi are Isaiah's message to Israel and they prophesy the end of wickedness or the end of Babylon. Chapters 13 & 14 of Isaiah deal with the end of Babylon. Chapters 2 through 5 deal with the sins of Israel, which have been the same sins in every dispensation and in every generation. Chapter 11 is a prophecy about the coming of Christ. In the Old

Testament there is nearly six times the number of prophecies about the 2nd Coming of Christ as there is about his 1st Coming. For every one time it prophesies about Christ's First Coming, there are 5 more prophecies about His Second Coming. Some of the prophecies in Isaiah are dual prophecies in that they apply to both his First and Second Coming. (*See FAQ for discussion on Blood of Israel.*)

When you read Nephi's Isaiah, you have to ask yourself the questions: Why are these chapters in here? Why did the Nephites need these Chapters, and why do we, as Latter-day Saints, need the first 14 Chapters of Isaiah?

We often ask: Why isn't the USA discussed in the Old Testament? Well, it is... and here are 14 chapters that talk about it! Israel is Israel. These Chapters talk specifically about Israel's relationship with the Gentiles, which the rest of the Book of Mormon talks about from beginning to end. 3 Nephi 16:20-21 also discusses the Gentiles of the Last Days and the remnant of Joseph that is going to be on the Promised Land (USA). In 3 Nephi 21:1-4, Christ emphasizes the promise that "these things" shall be brought to the attention of the seed of the Nephites in the last days. The Gentiles will be set up as a free people in order that these things (Christ's Gospel) can be published to the remnant of Israel, both Jew and Gentile.

3 Ne 21: 1-4

1 And verily I say unto you, I give unto you a sign, that ye may know the time when these things [prophecies] shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

2 And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things [these words] which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

3 Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;

4 For it is wisdom in the Father that they should be established in this land, and be set up as a free people [USA] by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

It is important to understand that the Gentiles would have to be set up as a free people so that these words in the Book of Mormon could even come forth to the remnant of Joseph and the Gentile nation that would be established in the last days. Again, those Chapters of Isaiah in 1st Nephi are also discussing the Gentile nation and the sins of Israel and the gradual destruction of Babylon or spiritual wickedness (1 Ne 13 & 14). Nephi provides his own commentary on those Isaiah chapters at the end of 2 Nephi wherein he explains the relationship that Israel has with the Gentiles and the restoration that is to take place on the Promised Land that Lehi was given.

***Question:** I see the Gentiles embracing the Gospel and carrying it throughout the world, but I am not really seeing the Lamanites as a whole doing that.*

What we see in scripture is that Blood Israel, which includes the Lamanites and the Jews and the remainder of the tribes, does not accept the Gospel until the Millennium begins. As the Great War takes place in Jerusalem, the Jews are taken captive as well as half of the city. The Mount of Olives is split in two, and as the remnant of the Jews run into the Valley that is created, Christ appears to them. They ask, “What are these wounds in your hands and in your feet?” He replies, “These I received in the house of my friends.” Then, the record says, they recognize Him and realize what He has done. *Then* begins the Day of Israel. We are still in the Day of the Gentiles.

***Question:** So, the Lamanites and the Jews accept the Gospel pretty much at the same time?*

That’s what we see in scripture regarding the fulfillment of the Prophecy of the real gathering of Israel—they accept the Gospel when the Millennium begins. That’s why it is written, “The first shall be last, and the last shall be first.” The Gospel first went to Blood Israel. When Blood Israel rejected it, it went to the Gentiles. In the Last Days, the Gospel comes through the Gentiles. We are still in the Day of the Gentile, and when the time comes, it will then go again to Blood Israel. According to the Book of Mormon, Blood Israel will be gathered out by their acceptance en masse of the Gospel. I am not talking about the few Israelites or Jews here and there who accept the Gospel. It will be a collective gathering at the beginning of the Millennium because at that time, they will finally recognize their true Messiah.

***Question:** So, when the Book of Mormon was published and Joseph sent those missionaries to the Lamanites, were they Blood Israel, or Gentiles?*

They were Blood Israel (those particular tribes mentioned in the historical report). The prophecy in Book of Mormon says that when the Gentiles get the Gospel, the remnant would receive it from those Gentiles. The mission to the Lamanites began in Sept 1830, and that is the beginning of the restoration to the Lamanites. We already read in 3 Ne 21:1 that a “sign” would be given ... and that sign is when they begin to accept the Gospel. But they have not really accepted it as of yet. Judah still has to recognize who the Messiah is, and then we will see an acceptance of more of the Blood of Israel. But we’re still in the Day of the Gentile.

***Comment:** I read somewhere that the gathering we see today is of Ephraim and Manasseh for the most part.*

Ephraim & Manasseh are both descendants of Joseph and they hold the birthright responsibility to their tribes for the spiritual and temporal welfare of the descendants of Joseph. Joseph was the Patriarch, and his birthright sons are responsible for the temporal and spiritual welfare of his descendants. Joseph had the same birthright responsibility for the welfare of all of his brothers, or the Children of Israel. Ephraim & Manasseh have to be gathered out during the Day of the Gentile so that when the time comes, they (Ephraim & Manasseh) can go to the rest of Blood Israel. We are in the process of gathering Ephraim and

Manasseh from the Gentile nations. D&C 109:60 even tells us that we are identified with the Gentiles.

In this context, the gathering of Israel is not so much by blood as it is by Gospel acceptance: Whether Jew or Gentile, Bond or Free, Male or Female (2 Ne. 26:33; Alma 1:30; 5:49; 11:44). Those who accept the Gospel are of Israel. Once one accepts the Gospel, one becomes the seed of Abraham, and of course, Israel is also the seed of Abraham (Jacob being Abraham's grandson). The seed of Abraham has the responsibility of providing the Priesthood and the Gospel ordinances to the rest of the world. The Book of Mormon tells us that Israel is gathered not by mass or by blood, but by Israel's acceptance of the Gospel.

Ephraim was wilder than any of the other tribes. He was the worse than all of them! He did his own thing, and because of him the tribes were led into the north countries, or northern Europe. Going into those countries, he may have scattered himself more than anyone else! I feel he and his posterity had a great deal to do with the Reformation. With the coming of the Puritans and Pilgrims to this country (talked about in 1 Ne 13), we see the seed of Joseph gathering out of Europe and coming here, some of whom became our Founding Fathers. See the connection here? We know that Joseph Smith was a pure descendant of Joseph who was sold into Egypt. Please remember that it is one's acceptance of the Gospel that makes one a seed of Abraham.

The great thing about the Holy Ghost is that within the hearts of the Latter-day Saints, an infusion of love for their fellowman can arise, giving impetus to the desire to Proclaim the Gospel, Redeem the Dead, and Perfect the Saints in order to accomplish this great work. At different times in our lives, we will be involved in some form or another in one or more areas of this three-fold mission. If you have accepted the Gospel, you have the opportunity and responsibility to participate in one or all of these aspects of the Gospel. Your age and time in life might determine where your focus or emphasis might be.

If we are really converted, we should be involved in at least one of those areas of the three-fold mission. Programs are for the unconverted.

We all have a responsibility to teach our children like Abraham did. Let's turn over to Abraham for a minute. In Abr 2:8 we see the blessing from God to Abraham. You will remember that in Abr 1:2 he sought for the Blessing of the Fathers, and here in **Abr 2:8** he begins to receive it.

8 My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

God is in charge; He knows the end from the beginning. All world history and current events are nothing more than the battle that rages between Spiritual Babylon and the establishment of Zion. We can have a part to play in all of that; we can continue to have fun in Babylon, or we can be involved in redeeming the dead, proclaiming the Gospel, and perfecting the Saints. When the early saints asked Joseph what would be "of most worth" to do as they joined the Church, the Lord told Joseph, in **D&C 6:6**:

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion; (See also D&C 11:6; 12:6)

D&C 15:6

6 And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen. *[Same as D&C 16:6]*

All of world history, from Adam and the murder of Abel until the very end, everything that we participate in right now, our life and the daily events, is nothing more than the battle that rages between Babylon and Zion. The goal of God in every dispensation is to establish Zion. The goal of every prophet of every dispensation is to establish Zion. But Zion has not been established because of Babylon (spiritual wickedness) and secret oaths and combinations – for those two reasons. All we have to do is decide which part we want to play in the history of the establishment of Zion.

In **Abr 2:9**, after the Lord tells Abraham that He is in charge and knows what's going on, He tells Abraham:

9 And I will make of thee a great nation *[that which we call Israel]*, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed *[those who accept the Gospel, not just blood]* after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; *[referring to those who accept the Gospel]*

10 And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, *[you are a seed of Abraham by receiving the Gospel]* and shall be accounted thy seed, and shall rise up and bless thee, as their father; *[those who accept the Gospel, become the seed of Abraham]*

11 And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood) *[that which is going to carry on through him and his posterity after him]*, for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

Abraham is blessed with Priesthood in himself and in his posterity. With that Priesthood, and through his posterity, as v 10 says, shall all of the families of the earth be blessed with the same blessings of the Gospel. This is the Abrahamic Covenant, and this is also our Temple Covenant.

Question: *Is this another indication that our endowment is one of Priesthood, Posterity and Inheritance?*

Yes. In **Abr 2:6**, it talks about that Inheritance:

. . . the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. [*Inheritance*]

We saw in v 9-11 that it discusses Priesthood and Posterity. The right of the Priesthood, or the responsibility to administer the Gospel, will be upon Abraham and his posterity (those who accept Christ and his Gospel) for generation upon generation. Again we see the relationships with God and with Abraham. We saw the importance of relationships in Moses with the creation epic, and as we started out tonight, we see the relationships with the House of Israel and the Gentiles.

Look in **John 13**:

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Christ is speaking about the kind of relationship we need to have with our fellowmen in order to consider ourselves Christians or Believers in Christ. “By this shall all men know that ye are my disciples.” Other people will know that you are His disciples by the way that you treat people.

Look over in **John 15:1-8**. This is the same sermon, and he restates the theme in allegory.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: [*He is the Vine and we are the branches*] and every branch that beareth fruit [*your works*], he purgeth it, that it may bring forth more fruit. [*This denotes pruning, which helps to bring forth more fruit*]

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine [*love one another as I have loved you*]; no more can ye, except ye abide in me [*If you do not love one another, you will be cut down*].

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Here is He explaining what He did back in John 13.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

He continues to explain that we are dealing with relationships. Chapter 17 ends the sermon that began in Chap. 13. Chapter 17 has 120 pronouns in the first 20 verses! You have to ask yourself, Why are there so many pronouns in these 20 verses? The pronouns seem to jump out at you, which tells you it is dealing with relationships between you and God and your created environment *and* your fellow beings.

Getting back to Moses...I believe we left off at **Moses 2:24**:

24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;

25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

Remember this chapter 2 explains the creative context, the explanation of the creation, not any commandments yet. We see the creation of the heavens and the earth; the waters, the dry land, the sun, moon, and stars; the plants, the fish, the fowls and creeping things; and now the animals, all created with seed within themselves to reproduce after their own kind. These things are repeated to make sure we don't forget it.

Continuing the theme that all living things have seed in themselves to reproduce, it then states:

26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

God says that after all these things that have been created, man would be created in the image of God, and man would then have the ability, as part of this creative context, to have dominion over every living thing on the earth. God is only explaining that man would have the ability to have dominion...there have not been any commandments given yet.

27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. [*after His kind*]

28 And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion [*as seen in v 26*] over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.

Man is now created, and God “Blesses them.” This is not a command. As an aspect of creation, they have the capability to replenish the earth (just like the animals), subdue it, and have dominion over it (Priesthood). In **Abraham 4:26-28**, it says the same thing in about the same verses:

26 And the Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and [cause them to] subdue it, and [cause them] to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Abr. 4:26-28)

This narrative is describing an aspect of the creation itself, not a commandment for man to accomplish all these things. We need to understand this distinction. The ability and potential to reproduce is inherent to creation.

Question: Are the Blessing of the Fathers that Abraham wanted to pass on to his posterity Priesthood, Posterity and Inheritance?

Yes, that is what Abraham tells us in **Abr 1:2-3**:

2 And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

3 It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me.

The Abrahamic Covenant consists of Priesthood, Posterity, and Inheritance. The “Blessing” God gives to the first man Adam is what Abraham is referring to, because it came from Adam. We see this clearly in these scriptures: God “caused them” to be fruitful (Posterity), and to subdue the earth (Inheritance), and to have dominion over all the earth (Priesthood). When Joseph performed the first marriage in this dispensation, he quoted Genesis 1:28 and said that the “dominion” given to Adam was the Priesthood.

They don’t see a realization of this blessing—posterity, subduing the earth, or having dominion—until after the Fall in Chapter 5 of Moses. (We have discussed this at length.)

Turn there for a quick moment (**Moses 5**):

1 And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth [*subdue the earth*], and to have dominion [*Priesthood, authority*] over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.
2 And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth [*Posterity*].

They were blessed with the potential to do these things at the time of their creation, but did not realize their potential until after the Fall.

Domo = God's House; Dominion = God's Power. Priesthood is used to bless all things around you. You can't bless yourself with Priesthood, but priesthood is an authority used to bless others.

Question: Can Priesthood be used, then, to have power over the elements?

Almost all Priesthood ordinances we have, once efficacious, control the effects of nature. Our own resurrection will be effected by priesthood ordinances, otherwise our flesh would lie down to rot and crumble and never rise any more (2 Ne 9:7-8). The ordinances control some aspects of natural law over which we would have no control without the ordinance.

Moses 2 is the Creation Chapter; it is not the Command Chapter. Everything that occurs here is an aspect of the creation itself and establishes the relationship between God, Man, and the environment in which man is going to live.

Let's try to finish up **Moses 2:29-30**:

29 And I, God, said unto man: Behold, I have given you every herb bearing seed, [*Hebrew translation = Vegetables*] which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat. [*This stipulation lasted until the flood, after which Noah's posterity could eat animals for meat.*]

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

We need to read in **D&C 49:17-19**, whether we want to or not.

17 And that it might be filled with the measure of man, according to his creation before the world was made. [*the earth was created that it might have a measure of man*]

18 And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God;

19 For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.

The scriptures imply that after the Flood, the eating habits changed from just fruits and vegetables to the addition of meat. Before the flood it appears that only fruits and vegetables and grains were eaten. What these verses are telling us is that eating meat is OK. If you want to be a vegetarian, it is OK, but eating meat is not forbidden.

In the Old Testament, it was forbidden to “seethe [boil] a kid [baby goat] in his own mother’s milk” (See Ex 23:19; 34: 26; Deut 14:21). The Canaanites practiced this form of idolatry and the Lord forbade the Children of Israel from duplicating this practice among themselves. So they established a “fence” around the law.

In order to keep that law, they made another rule [Fence] *around* the law to ensure they would not break the commandment. And then another fence, and another and another and so on...

It went like this:

- [1] “Let's not boil any baby goat in any goat milk.”
- [2] “Let's not boil any goat in any milk.”
- [3] “Let's not boil any meat in any kind of milk.”
- [4] “Let's not eat any meat and drink milk at the same time.”
- [5] “Maybe we need two sets of dishes: one for meat and one for milk.”

And then,

- [6] “Well, we need two dishwashers in case a speck of meat gets on a milk plate.”
- [7] “We should have two refrigerators also, one for milk and one for meat.”
- [8] “When we have a steak dinner, we can't eat ice cream for at least 20 min. afterward.”
- [9] “We cannot eat pepperoni and cheese on the same pizza.”

All these rules came out of the commandment to not boil a baby goat in its own mother’s milk.

Thirty years ago or more, within the church membership, it was almost a sin to eat white bread. If you did not eat whole wheat bread, you were not considered to be keeping the word of wisdom. Not only did it need to be wheat bread, you had to crack it or grind it yourself. It also had to be a certain kind of wheat, and the grinder had to be a Magic Mill that could only be purchased in Utah. As you can see, certain fences (practices) get built up around certain laws when there is not a complete understanding of the law.

Now, it's OK to have a fence if you want to keep a law, but it is not OK to judge others as being unrighteous because they don't adopt the same fences you do. Stay on your side of the fence!

From Adam to Noah (so far as we know) they ate mostly fruits and vegetables. After the flood, animal meat was allowed in their diet. At the time of Moses, other dietary restrictions were established. During the Millennium, we'll all be eating Mississippi Bar-B-Q! (*Mississippi Bar-B-Q is marinated in moonshine!*)

Since we're talking about it, let's go to **D&C 89**, the section we call **the Word of Wisdom**.

2 To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—

Given not by commandment, or constraint, but
given as a word of wisdom
for the temporal salvation of the saints (members)
in the last days.

3 Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Because of evil designs in the Last Days:

4 Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

Wine or beer was not considered a “Strong Drink,” i.e., high alcohol content.

5 That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6 And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7 And, again, strong drinks are not for the belly, but for the washing of your bodies.

Tobacco use:

8 And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

One has to learn how to use tobacco. We used it on our ranch to de-worm our cattle and horses. I once ran a pitch-fork clear through my leg. They boiled chewing tobacco in water until it created a paste and applied that paste to each side of my leg. It reduced all swelling and took out the soreness.

Hot Drinks— the key word is “hot.”

9 And again, hot drinks are not for the body or belly.

We have put up lots of fences around this verse. Hot drinks have been defined by our leaders as tea and coffee only. But we have surrounded this verse with many different fences once we decided the culprit must be caffeine instead of “hot,” as stated by the Lord. And we have erected all kinds of fences around caffeine: chocolate, sodas, etc.

We are to eat fruits and vegetables in the season thereof.

10 And again, verily I say unto you, all wholesome herbs (vegetables) God hath ordained for the constitution, nature, and use of man—

11 Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

The eating of meat is a big fence. Eat meats all year long, but eat meat sparingly.

12 Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

13 And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine

In the first Book of Commandments, and again in the 1876 Edition, pg 294, this verse read differently than it does today: *“That they should not be used only in times of winter, or of cold, or famine.”* The comma after “used” was inserted sometime in the 1920’s, changing the meaning somewhat.

The Grains that we should eat are then described:

14 All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

15 And *these hath God made for the use of man **only** in times of famine and excess of hunger.*

16 All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

All grain is ordained for the use of man only in times of famine and excess hunger. Why? Because you can store grains!

Further explanations follow for the use of grain and how each grain can benefit each animal, and they can be made into “mild drinks.”

17 Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

Developing and keeping a healthy Body! This Word of Wisdom is for the health and benefit of the individual.

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

19 And shall find wisdom and great treasures of knowledge, even hidden treasures;

This is the real blessing of the Word of Wisdom: great treasure of knowledge and revelation. Do those things that will create a healthy body while in this probation. It is for you!

Of course this next verse depends on your age and the incline of the ground on which you are running!

20 And shall run and not be weary, and shall walk and not faint.

This is about helping you live to the full measure of your creation.

21 And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

You have your scriptures to review what we have discussed here tonight. I only want to point out things as we go through these scriptures that you may not have thought about. The scriptures are true. You have not only the scriptures, you also have the teachings of the Prophet Joseph and our living prophets. They are your sources—not me! These scriptures can teach us how to return to the presence of our Father in Heaven.

Moses 3:4-17 – Adam Formed – Garden of Eden – Teaching Obedience – Value of Scripture

We're looking at Moses 3 and Abraham 5 in this session. I cannot stress enough the importance of letting the scriptures speak for themselves. Abraham's record through Chapter 4 is the minutes of the Council to form and populate earth. We will see the spiritual creation from a different point of view in this session. Moses 3 has Insert Verses interspersed in the story line that provide additional information which we will jump over in the interest of time. Let's look at this chapter starting in verse 4:

Moses 3	Abraham 5
<p>4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth,</p> <p>5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;</p> <p>6 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground</p> <p>7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.</p> <p>8 And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.</p> <p>9 And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and</p>	<p>4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens,</p> <p>5 According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.</p> <p><i>[Abraham 5:1-5 is telling us what the 'spiritual creation' was: it was the Gods counseling among themselves to do all these things. Their plans and discussions were the spiritual creation! Now they are going to do what they discussed.]</i></p> <p>6 But there went up a mist from the earth, and watered the whole face of the ground.</p> <p>7 And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.</p> <p>8 And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed.</p> <p>9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.</p>

<p>man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.</p> <p>10-14 are insert verses about rivers</p> <p>15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.</p> <p>16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p> <p>17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.</p>	<p>Verse 10 is an insert verse about rivers</p> <p>11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.</p> <p>12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p> <p>13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.</p>
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The story line in Moses is what we want to concentrate on.

Look in Verses 7-8: In every instance where it said in scripture that Adam was a son of God, Joseph changed it to read that Adam was "formed of God." To understand this better, keep in mind that man has to be formed from the elements of the planet on which he is to live. He has to be governed by the natural laws of the sphere in which he has been placed so that those same elements and natural law can govern his natural body. God could, for instance, create a physical body from the elements of the sun in order for that body to be capable of living on the sun. We do not know what all those elements are. There may be other elements on other planets or in other systems that God has created that we know nothing about. The Periodic Table is larger now than when I went to school.

These few verses answer the questions:

- Where was Adam before he was formed from the dust of the earth?
(See the Discourse on Abbaton)
- What were his responsibilities once he was placed in the Garden?
- What were those trees that he saw that were good for food?
- When did he realize he had agency?
- What would be the consequence if he disobeyed God?

Let's look at v 15 a little closer:

15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.

Even before the Fall Adam was given responsibilities to dress and keep the Garden.

In v 8 we see that the Lord planted a garden "eastward in Eden." So where is Eden? Most of it is west of the Garden.

When Adam transgressed, he was driven out "eastward," or toward Adam-Ondi-Ahman. If Adam-Ondi-Ahman is in Missouri, then we in Arizona are west of Eden, in the lone and dreary world. All we know is that Adam was placed in a garden which was eastward in Eden, and when he was kicked out, he was driven out further east of the Garden.

In Kings we read that in the Holy of Holies, Palm trees and animals were carved into the wood of the curtain or veil and overlaid with Gold, signifying the Garden of Eden. Adam leaves the Garden of Eden and travels "eastward." The idea is that when Man desires to return to the Presence of God, he comes from the east and travels westward, or towards the Presence of God.

You remember that when Adam was driven out of the Garden, he built an altar where he offered sacrifice. It is outside the borders of the Garden in the lone and dreary world. Perhaps he called it Misery, or Missouri.

The story of the Garden of Eden is epitomized in the layout of the Temple of Solomon. The Holy of Holies is a perfect cube. Representing the Tree of Life and the Presence of God, The Holy Place or Hechkal is the size of 2 cubes and is less sacred as one moves eastward. The Holy of Holies is the place where God would walk "in the cool of the day" (Moses 4:14). Adam's journey back to the Presence of God is also our journey back!

***Question:** Did Adam have to have knowledge in order to leave the Presence of God?*

The primary reason for Adam being placed in the Garden was to remain in the Presence of God, and not to leave it. The goal of our life is to be in the Presence of God. Just living our life provides opposition. A knowledge of the Gospel provides the distinction between Good and Evil. We cannot break commandments unless and until we know the Gospel. There is no sin unless there is a law. The Gospel was not taught in the Garden. Let's go back to the text itself:

Moses 3: 16-17

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat, [*Freedom is established*]

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; [*Adam is given*]

his agency] but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die. *[Consequence clearly spelled out]*

Adam is given the ability to freely choose for himself. God is not going to interfere! Adam is told that there would be a consequence to eating from the Tree of Knowledge of Good and Evil. Physical death accompanies a spiritual death, so being removed from the Presence of God means his body would also die! Adam's physical death occurs nearly 935 years later, but his spiritual death occurs almost immediately.

Teaching Obedience

What we see going on is key to teaching obedience to children. These verses are the key to how to teach obedience. That's why we also see them in the Temple narrative, in our Book of Mormon, in our Old Testament, and in our Pearl of Great Price.

Here are the elements that can be used to teach Obedience:

15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.

As Parents in Zion, every home can be considered a Garden of Eden for our children. Here they are protected and their needs are provided for. Everything in life is a gift, a service, or a privilege. Everything that Adam experienced was a gift, a service, or a privilege. Everything we provide our children is a gift, service, or privilege. In our home, I owned the beds they slept on, I owned the house they lived in, I provided the food they ate. Thus, everything they received was a gift, a service, or a privilege from me, which I got from God. Everything Adam received was a gift, service, or privilege from God.

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

To children in the home, "Everything in this house is yours, too. We're part of a family, and each will have everything they need." Then in v 17 the Lord says,

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it...

The Lord establishes the rules of the house. Within every household there are rules that need to be established. Did God wait for Adam and Eve to partake of the fruit to tell them about the rules? (NO!) He told them what the rules were *[but remember that I forbid it]*, and he told them what the consequence would be *[for in the day thou eatest thereof thou shalt surely die]* **before** the transgression takes place; otherwise agency would be compromised.

God establishes the rules, and he gives them their agency to keep the rule or to break the rule, and he tells them what the consequence would be.

***Question:** Do you think they understood what death was?*

If they did not, then their punishment would be unjust and their agency would have been compromised. This is a key element to understand: if you do not comprehend or understand the consequence, then your agency is compromised, and God won't do that.

Comment: It seems to me that death would be a reward – they wouldn't be stuck in the lone and dreary world forever.

That's what God tells Adam after he has been kicked out: Adam, as bad as this life is going to be for you—and it's going to be hell for you—don't worry about it, you get to die! It's not going to last forever, for “dust thou art and unto dust shalt thou return.”

Back to teaching children obedience: The rules are set or established before they break the law. Not only are the rules set, but the consequences are set too. Adam is told (in the Temple we see this), that if he partakes of the fruit, then there is light at the end of the tunnel, because a Savior will be provided. There has to be light at the end of the tunnel.

These verses and a few in Alma should be used to teach obedience in our homes. Go to **Alma 42:15-22** for a minute.

15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

There is mercy. A savior would be provided, because Mercy will appease the demands of justice. Why? Because of the Atonement.

16 Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

Change of character (repentance) could not come unless there was a punishment, which punishment is as eternal as the life of the soul. The law that connects punishment to change is as eternal as the life of the soul. So is the plan of happiness.

17 Now, how could a man repent [*change his character*] except he should sin? How could he sin if there was no law [*commandment*]? How could there be a law [*commandment*] save there was a punishment [*consequence*]?

This takes us back to what we read in Moses 3. Adam had to be capable of understanding what he could and couldn't do. He had to understand the rules as well as the consequences. This is the setting for understanding how agency works. All household laws and rules are geared to the individual family member's capacity to understand. The two year old doesn't have the same understanding as a 15 year old.

18 Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

19 Now, if there was no law given—if a man murdered he should die—[capital punishment] would he be afraid he would die if he should murder?

If there was no consequence, then there would be no change, no remorse of conscience.

20 And also, if there was no law given against sin men would not be afraid to sin.

There must be a consequence for sinning.

21 And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

Neither Justice nor Mercy could have claim upon the creature unless there was a change in the character of the individual.

22 But there is a law given, and a punishment affixed, and a repentance granted [*there is light at the end of the tunnel*]; which repentance [*if there is a change of character*], mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. (Alma 45:15-22)

If the consequences (punishments) are not severe enough to change behavior (cause someone to repent) then there are no consequences. And without consequences and a change of character, Mercy would have no claim on the creature, and if this were not so then the works of justice would be destroyed and God would cease to be God.

So, if we take these concepts and apply them to a household family we will see that everything in life is a gift, a service, or a privilege. To begin, parents need to establish the rules of the house (garden). To make this household work and function properly, there must be rules. Teenagers within this garden may be charged with “dressing and keeping” the garden. The rules are a little more demanding for teenagers than they would be for the 2 or 3 year olds. The rules can include picking up toys, cleaning the table after meals, making beds, washing the dishes—all according to their ages and capabilities. Everyone would take part in making the household function properly.

In my Garden of Even, everything was available and all had responsibilities within that Garden. Each agreed to their responsibilities. They knew what the rules were beforehand. Then it was decided what the consequences would be if any of these rules were broken. If the consequence does not result in changed behavior, as we just read in Alma, then there is no real consequence. If the consequence is not severe enough to change the behavior, there is no real consequence, nor a disincentive to sin. Then there is no remorse, and soon, no order in my garden home. See how this all works? The consequence for not keeping the established rules would not be a beating with a belt (as one of my boys thought ought to be inflicted), nor were they going to die if the bed was not made before they left for school. But each child loved certain things...they each enjoyed doing certain things. So the consequence for not keeping the rules would be the forbidding of doing or enjoying the things they loved. Remember, if the consequence is not severe enough to change the behavior, it really is not a

consequence. Alma told us that if the consequence did not bring remorse, then there was no real consequence. It is remorse that changes the character.

In our home's Garden of Eden, the consequences involved the withholding of certain gifts, services, or privileges. The boy who liked to sleep in would not be permitted to sleep on "my bed" (I owned them, remember) while I was in the house. He'd have to sleep on the floor. The boy who liked to eat might suffer the consequence of not being permitted to eat while I was in the house. The daughter who misbehaved might not be permitted to use "my washer and dryer" for the clothes "I" provided her.

Mercy has to step in because there has to be light at the end of the tunnel. Therefore, the consequence would only last for a given amount of time. For instance, if older children broke the rule, they would lose that gift, service, or privilege for a week. This worked tremendously well. You don't have to beat them! This way the parent is not the bad guy anymore. Their own actions caused the loss of the gift, service, or privilege. Their own choices, their own behavior, taught them obedience "by the things which they suffered."

D&C 105:6

And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

God did not say to Adam, after he had partaken of that fruit, "Ok, Adam, the next time you partake of that fruit, you're outta here!" No, He told Adam what would happen beforehand, and therefore God "drove" him out of the garden (Moses 4:31). In effect, the consequences are chosen by the individual because they knew and understood the rules beforehand. Adam and Eve's punishment was a known consequence to their choice just as the punishments levied on the children in *our* Garden of Eden were also known consequences to their choices.

The whole point is that Adam knew what the consequence would be. He had agency; it was given unto him to keep the commandment or not. We see this being taught every time we attend an endowment session in the Temple. It shows us how to teach obedience. If your children only receive punishment after an infraction occurs, without knowing the consequences, then you are the bad guy; they had no meaningful choice in the matter if they did not know beforehand what the rule or the consequence would be.

When children understand the rules and consequences before the breaking of the rule, it becomes their choice to suffer the consequence. Instead of being the bad guy, the parent is then in a position to say, I wish you could eat with us tonight, or I wish you could sleep in the bed I bought you, or could visit with your friends until 10 o'clock, or whatever the situation is. With this system, the parent doesn't ever have to be the bad guy! They knew and understood that they could enjoy the gifts, services, or privileges by being obedient, or risk losing (for a time) the benefit of those gifts, services, or privileges.

That's what Alma taught his sons: if there is no consequence, there is no remorse; if there is no remorse, there is no change of character. If there is no change of character, there is no

repentance; and if there is no repentance, Mercy cannot satisfy the demands of justice, and man could never, ever be able to return to the presence of God.

It is our change of character that removes the consequences of sin. When we fully repent, we will have no more disposition to do evil (Mosiah 5:2).

***Question:** Is receiving the gift of the Holy Ghost like being in the presence of God?*

No, receiving the Holy Ghost helps us to change our character so that we can enter the presence of God. The Holy Ghost gets us to the Temple, and there we can participate in the ordinances of Christ, mission, the atonement and the resurrection [the initiatory ordinances]. Christ brings us to the Father (at the veil) for “no man cometh unto the Father, but by me” (John 14:6). The Holy Ghost assists in bringing us unto Christ.

These things are in the scriptures for a reason. These things are in the Temple for a reason. This is how God teaches obedience in scripture. All people have to be capable of making choices, and be capable of understanding what the consequences of those choices are. They have to have agency and be of an age with the power and freedom to make those choices, and the consequences of poor choices have to be severe enough to motivate them to change their character.

You may not realize it, but every single time you attend the Temple you are being taught how to teach obedience. Everyone is the man Adam and the woman Eve. We learn obedience the same way they learned it. Once you begin to understand what is being taught in scripture and in the Temple, you will be empowered to implement these principles in your home, and it will work!

One of the attributes of God is that He will not ever do anything unless it is for the ultimate benefit of the inhabitants of the earth. His love and His character simply will not allow it. The bad things that happen to people generally have nothing do with God at all; they are often simply the result of natural law, the natural consequences that exists in this world or in our environment, or the evil in other men. God placed us in an environment where natural laws govern us in order for us to learn obedience, the same as He did by the things which He suffered. His Plan is perfect. His love is such that what has happened, anywhere, at any time, will be for the eternal benefit for all. We might not recognize what that benefit is until long after that event occurred. Just like it tells us in Moses 4:6: Satan “knew not the mind of God”— and neither do we. We cannot see the end from the beginning, but God certainly can.

As Brother Nibley often said, the Pearl of Great Price is the book that answers all of the questions. The creation epic shows up more often in our scriptures and is dramatized more often in our church than in any other religion. It is discussed in all of our scriptures, and we have the opportunity to participate in that same drama in the Temple.

Moses 3:17-25 – In the Garden – Adam & Eve's Responsibilities – Significance of Names – The True Image of God – Eternal Marriage – The Introduction of Evil

We left off at Chapter 3 of Moses or Abraham Chapter 5, whichever one. I believe we discussed how to teach obedience from **Moses 3:17**, the idea that everything in life is a gift, a service, or a privilege. Let us review v 17 again.

17 But of the tree of the knowledge of good and evil, (a) thou shalt not eat of it, nevertheless, (b) thou mayest choose for thyself, for (c) it is given unto thee; but, remember that I forbid it, for (d) in the day thou eatest thereof thou shalt surely die.

- a) The command is to not eat of the tree.
- b) There is Agency so Adam has the freedom to make that choice
- c) The consequence of disobedience to the command is explained

The best way to understand the plan of salvation and exaltation and the Gospel is to understand the concept of agency; how it works, and how agency, in the grand scheme of things, cannot be compromised. 2 Nephi Chapter 2 is another temple text that addresses the concept of law and agency. (This was discussed a few weeks ago)

In the next verse (18), Adam is now in a new situation.

Moses 3	Abraham 5
18 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.	14 And the Gods said: Let us make an help meet for the man, for [because] it is not good that the man should be alone, therefore we will form an help meet for him.

In Abraham 5 we see the same concept as in Moses 3:18. But before we get into this, look at the insight that Abraham provides in Abr 5:13 when compared to Moses 3:17.

Moses 3	Abraham 5
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.	13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

As we see here in Abraham, Adam exists in an a-temporal environment, or without time. The dimension of time is required for death to exist.

Comment: So far in these verses, Eve is nowhere present.

That is exactly right. She was not physically present when the command not to partake of the fruit was given. Just don't tell anybody that, especially in the Church. It will upset their traditions. Some won't believe the scriptures even if you show them. She hadn't been created as of yet. Yet she knew of the command not to partake.

Question: When it discusses Adam dying as a consequence, is it meaning his physical death or his spiritual death?

Both, actually. "In the day thou eatest thereof thou shalt surely die." He will experience that spiritual death (separation from God) in a very short time, but his physical death will occur much later. The interesting thing is that Abraham adds that Adam was living according to the Lord's time, which was after the time of Kolob, and that Adam had not yet been given his reckoning, which means that he was immortal until he fell.

The question being answered here in Abraham: How long was Adam in the Garden or until he actually died? You will recall that "One day in Kolob is equal to a thousand years according to the measurement of this earth" (Explanation 1, Fac. #2). Adam lived about 935 years, and thus, within the definition of the Lords' time, he did die within that "day" that the Lord told him he would die if he partook of the fruit. Adam's days were not the same as our days. He had no reckoning of time.

One thing that we have talked about before regarding the law of entropy, or the 2nd Law of Thermodynamics, is that everything moves from a state of order to a state of disorder. What is required for the law of entropy to be manifest is **Time**. If there is no dimension of time, you are immortal. It is time that allows things to move from a state of order to a state of disorder, which then brings on death. That would remain so unless there was an added source of outside energy. Without time the 2nd Law (entropy) does not work. And what Abraham is trying to explain is that Adam was immortal in the Garden of Eden because there was no time!

Br Nibley writes: "Jacob, in the Book of Mormon, goes right to the point. The problem is "that our flesh must waste away and die; . . . death hath passed upon all men" (2 Nephi 9:4, 6); and without the resurrection, entropy—the good old Second Law of Thermodynamics—must take over, "and if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more" (2 Nephi 9:7). That is entropy, and what is to stop it? Jacob grasps the situation: "There must needs be a power," he says, "of resurrection," and such a power has indeed been provided, "to fulfill the merciful plan of the great Creator" (2 Nephi 9:6). What a comfort to know that things are under control after all. The Fall has put us into a state of corruption in which it would be disastrous to remain if man should "put forth his hand and partake also of the tree of life, and eat and live forever [in his sins]" (Moses 4:28). Nobody wants to live forever in a sewer, yet according to Shakespeare even that is preferable

to the alternative: "The weariest and most loathed worldly life that age, ache, penury, and imprisonment can lay on nature is a paradise to what we fear of death."

[Approaching Zion, "The Meaning of the Atonement," p. 555]

Question: We do not see blood being mentioned at all. Doesn't the presence of blood cause death?

Regarding Adam, there is a play on words of sorts. In the Hebrew:

ADAM..... THE FIRST MAN
ADAMAH EARTH
HADOM MANKIND
EDOM RED
DOM BLOOD

Some of the Brethren have concluded that blood was not flowing in Adam's veins while in the Garden, but the scriptures are silent on that aspect of his physical creation. What we are getting at here in this verse is that there is no time as we know it for Adam while in the Garden. The assumption is that time (his reckoning) began when he was kicked out, and then entropy kicks in and man is no longer immortal. As we have seen, when Adam was given the command to not partake of the fruit, Eve had not yet been created. He did have responsibility though—to dress and keep the Garden and to name all of the animals.

As Adam moved from one existence to another, he was given a new name, just like we are given new names as we move from one environment or area of responsibility to another. Adam had at least nine different existences or areas of responsibility in so far as the Plan of Salvation goes.

- 1 The Pre-earth Adam – he was known as Michael and he cast Satan out.
- 2 He was in the Presidency of the creation.
- 3 He was on the committee to inspect the earth ["Jehovah, Michael, see..."]
- 4 He was the first to receive a physical body (first flesh)
- 5 He was the first to be placed in the Garden of Eden
- 6 He was the first Husband (Married and sealed to Eve –To "cleave" means to "seal")
- 7 He was the first to Fall of Man with his wife
- 8 He became the first mortal and is known as "The Ancient of Days" (1st Patriarch w/ Priesthood)
- 9 He becomes Michael again and will bind Satan at the end of this world. (The 3rd world will be free of Satan)

For your Gee Whiz file: What if not being in the presence of God is the definition of death? While they (Adam & Eve) are in the presence of God, they are immortal. Once they are removed from His presence, they are mortal and are subject to death. The question actually centers on what really causes mortality. The environment where God lives is without time.

Regarding the Plan of Salvation, Adam & Eve are taught the Gospel after three generations of their children have been born. They taught the Gospel to these children, but they believed it

not, and from time forth, Adam’s descendants became carnal, sensual, and devilish (Moses 5:12-13)

Getting back to **Moses 3:18** and **Abraham 5:14**:

<p>Moses 3</p> <p>18 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.</p>	<p>Abraham 5</p> <p>14 And the Gods said: Let us make an help meet for the man, for [because] it is not good that the man should be alone, therefore we will form an help meet for him.</p>
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Moses gives us a direct statement: “it was not good that the man should be alone,” but in Abraham we see a subtle but significant word change: “Let us make an help meet for the man, for [because] it is not good that the man should be alone, therefore we will *form* an help meet for him.”

The Gods said that it was not good for the man to be alone in this environment; therefore they would form a help meet for him. In Hebrew there are two words that "help meet" are derived from: the word “ezer” and the word “k’enegdo.” Ezer means to help, and k’enegdo means “like unto him.” Or in other words, “a helper like unto him,” a helper equal to him. She is equal to and in every manner a mate to Adam; and one that corresponds to him, for a rib to be taken from his side means “corresponding to.”

The reason for all this is found in **Moses 3:19-20** or **Abraham 5:20-21**. One of Adam’s responsibilities is to give names to all of the animals or beasts of the field.

<p>Moses 3</p> <p>19 And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.</p> <p>20 And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an help meet for him.</p>	<p>Abraham 5</p> <p>20 And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof.</p> <p>21 And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an help meet for him. **</p> <p><i>[This is a different time period—after he finished naming all of the animals.]</i></p>
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In Moses, and also according to Jewish Tradition, as Adam was naming everything, he realized that all of the animals had a mate, but he did not. When he realized all other living things had a companion and he did not, he made a request of the Gods and they then “caused a deep sleep to fall upon Adam.” It was “not good for man to be alone,” and thus they made an help meet for Adam, one to assist him in every way.

Question: Is there any significance to Adam being charged with naming all of the animals before he could get an help meet?

We learn in the temple that Adam is included in the creation presidency. He is on the Committee of Inspection. He goes down to see if things are going according to plan. His last act as a member of that creation presidency is the naming all of the animals. Technically speaking, nothing exists until it has been given a name because giving it a name is what brings it into existence. Thus names become very important. That is why Adam had to name all the animals.

Moses 3	Abraham 5
<p>21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;</p> <p>22 And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.</p>	<p>15 And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;</p> <p>16 And of the rib [<i>Hebrew: side</i>] which the Gods had taken from man, formed they a woman, and brought her unto the man.</p>

Once he wakes up, the Gods bring unto Adam that which they had formed, and he says, “This I know now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.” The word for Man in Hebrew is “ish.” The word for Woman is “isha.” Isha is the feminine of man. So what Adam is saying is that Woman is a feminine “man.” The word “rib” in Hebrew means “side”; the female half of Adam is what it signifies.

Woman is the last name given by Adam as part of his scriptural responsibility. He has now fulfilled his responsibility to name all the creations the Gods have formed. She is not given the name Eve until after the fall, because she could not be “the Mother of all living” until after the fall.

Question: Why do you suppose that Woman was taken out of man as opposed to also being formed from the “dust of the earth”?

You will remember from earlier in the text that when the Gods went down to organize man in their own image, they specifically said that the image of God was “male and female.”

Moses 2:27 - And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

Moses 6:9 - In the image of his own body, male and female, created he them, and blessed them, and *called their name Adam*, in the day when they were created and became living souls in the land upon the footstool of God

Abraham 4:27 - So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

We see from these verses and from the others we have discussed that Man is created in the image of God's own body, and woman is also created from the image of God, and they were called Adam.

Comment: Then neither of them was complete until the other was created or formed.

That's what Paul says in **1 Cor 11:11**:

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord [*in exaltation*].

It takes two of them to become the "image of God." That's why it says in **D&C 131:1-2**:

1 In the celestial glory there are three heavens or degrees;
2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; [*They have to be sealed*]

Getting back to our text in **Moses 3:23-25** and **Abraham 5:17-19**.

Moses 3	Abraham 5
<p>23 And Adam said: This I know now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. 24 [The Lord says] "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."</p>	<p>17 And Adam said: This was bone of my bones, and flesh of my flesh; now she shall be called Woman, because she was taken out of man 18 [The Lord says] "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."</p>

Notice, in verse 24 it does not say the woman has to leave her father and mother; rather, it says the man has to leave his father and mother and all of his high school buddies and cleave unto his wife and her family and all her friends, whether he likes it or not. (*much laughter*) Most of the time, when a couple marry they will end up living closer to her parents. Not always, but most of the time.

Names

As mentioned earlier, the process or concept of giving a name to living beings or giving names to animals is what brings these things into existence. Every new environment/existence requires a new name, and accompanying that new name are new responsibilities. In the pre-earth life, the man Adam was known as Michael. When he was placed in the Garden he was called Adam. When he fell, he was the first mortal Adam.

When we are born into this world, we are given a new name, no matter what our other name was in the pre-earth life. A naming ceremony used by many Christian traditions is the Christening. Even though it is almost invariably linked with infant baptism, the word “Christen” means to “give a name to.” In our church we have the father give the new child a name and a blessing. The named child now exists on the records of the Church and within his/her community and family. When we are eight years old and accept the Gospel by being baptized, we take on the name of Christ, which includes new commitments and responsibilities. When we are married, we take upon ourselves the names of our spouse and become Mr. & Mrs. The female spouse usually takes her husband's last name, which denotes a new existence and a new responsibility. When we enter into the Temple, we receive a new name, which indicates that we are entering into a new environment with even greater responsibilities and obligations. When we are finally exalted, we will receive a white stone, “and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev 2:17, D&C 130:11). Exaltation will be a new existence with new responsibilities. The giving and the receiving of names becomes extremely important.

When Abram receives his new covenant, his name is changed to Abraham. When Jacob receives his covenant, his name is changed to Israel. Joseph who was sold into Egypt receives a new name while in Egypt. Daniel and his three cohorts (Shadrach, Meshach, and Abednego) receive their new names while in captivity (Dan 1:7).

There is power in a name. Your true name becomes your power and identity. In all cultures, maintaining your true identity allows you to maintain control, because if others knew your true name, they could then gain power or control over you. The ancients believed that if you pronounced the name of a dead person it would bring them to that place in time and space. They believed it was so real that they created an anti-spell to make it not happen. For instance, if I were to call out my sainted father's name, Niel, who has already passed on, I would immediately say, “God rest his soul” in order to prevent him coming to my time and space. That's the anti-spell to keep him from coming.

This same principle is at work when we do work for the dead in our temples. At a certain point the patron is to pronounce the name of the person for whom they are doing the work, and by proxy, take upon themselves their identity, calling them to that time and space to accept or reject that ordinance.

On the other hand, to blot out a man's name was in effect to destroy the man himself (compare with Mosiah 5:11-12). In ancient Egypt, when Thutmosis III succeeded his mother, Hatshepsut, he began erasing her name in many of the glyphs and portraits in and around her tomb. In their culture it was believed that if the name did not exist, that person would cease to exist in the next life.

***Question:** Why then did Peter, James, and John not have their names changed when coming to their different environments? D&C 27 says they were before Michael.*

Peter, James, and John form the Presidency of the Melchizedek Priesthood in all generations. Their true character is revealed to those upon whom they bestow the keys of the Melchizedek Priesthood. They appeared to Adam and they also appeared to Joseph Smith. The officiating

Presidency for the power and authority of Christ for this earth is Peter, James, and John. That's what is seen in D&C 27:5-12, beginning with Moroni and moving backwards until Peter, James, and John. Adam received the Priesthood and his keys and authority from Peter, James, and John, the presidency from the foundation of the world. In other words, Peter, James, and John had that responsibility before Adam's creation.

Question: Regarding the giving of names and such, is this at all related to the name that Nimrod was trying to achieve in his building the Tower of Babel in Genesis 11?

See **Genesis 11:4**:

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

They would not be a kingdom or a nation unless they could create a name for themselves, and that led to the confusion of tongues. Nimrod was trying to create a nation from which to rule the earth. But God stepped in and divided that converging community instead into the seventy nations, each with a different language. In Genesis 10 we see the Table of Nations from the descendants of Noah and his three sons. They comprised the nations and the languages of the earth at that time. That's why we have the First Quorum of Seventy. Moses called the seventy elders; Peter, James, and John organized the seventy to make appointments. Seventy is a symbol for the totality of the nations and the tongues of the earth.

Question: Getting back to the creation of Eve. From the information in the scriptures on the sharing of the physical body, that of male and female, I am of the understanding that Eve was physically taken out of the physical body of Adam, and the goal in the end is to become one flesh. I am trying to understand that concept, while at the same time reconciling the pre-earth spirit or intelligence. Did those spirits or intelligences share a duality of gender as well?

We spent considerable time discussing the origin of spirits and other concepts when we were discussing the King Follett material during the summer. But when Paul writes to the Ephesians and quotes the verse about man leaving his father and mother, he says it is a "great mystery," but he does not elaborate on it. Turn to **Ephesians 5**:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Ephesians 5:30-33)

The Proclamation on the Family also has some great insight about the roles of Gender from the foundation of the world. I suggest you spend a little time pondering what that portion of the Proclamation has to say. The concern that a lot of people have is that we are a Patriarchal Church, and the role of women within that order is not discussed, and some are concerned that women may feel less fulfilled. Let me say that Eve was created as an help meet for Adam, and

that means equal to in every way. And in the very first marriage performed by Joseph in this dispensation, he quoted from this verse and blessed the married couple with the very same blessings given in this verse. He said the dominion given to Adam and Eve was Priesthood. [See Joseph Smith, in The Personal Writings of Joseph Smith, Compiled and Edited by Dean C. Jesse, (Salt Lake City: Deseret Book, 1984), pp. 92, 132.

The prophet remarked in a marriage ceremony that "marriage was an institution of heaven instituted in the Garden of Eden." Following the ceremony he pronounced them Husband and Wife and "in the name of God" blessed them with the "blessings that the Lord conferred upon Adam and Eve in the Garden of Eden" in Gen. 1:28. [See also page 132, where the blessings of "Abraham, Isaac, and Jacob" are given to the married couple. See Also TPJS p. 157]

As we have discussed earlier tonight: **(1 Cor 11:11)**

11 Nevertheless neither is the man without the woman [*in exaltation*], neither the woman without the man, in the Lord [*in exaltation*].

It takes two of them to become the "image of God." That's why it says in **D&C 131:1-2**:

- 1 In the celestial glory there are three heavens or degrees;
- 2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; [*They have to be sealed*]

The woman will hold the powers and authorities equally with her husband, just as Eve held it before the fall. See the following table:

Covenant Blessings	Pre-Fall Blessings and Duties (Equally Shared)	Post Fall Responsibilities Are Divided	At Exaltation their Pre-Fall Blessings are restored
Priesthood	Both Adam & Eve have Dominion or Priesthood given to Them. (See TPJS. P 157)	Eve is to uphold, support, and sustain her husband. (Eve holds the Matriarchal Priesthood.) Adam is to administer the Gospel in the home. Adam holds the Patriarchal Priesthood	All Powers, Dominions and Principalities See D&C 132: 19-20
Posterity	God "blesses" Them to multiply & replenish the earth = Posterity	Eve is to bear the children, Provide Posterity	Eternal Lives
Inheritance	God "blesses" Them to subdue the earth or create an inheritance for their posterity	Adam is to subdue the earth, Create an Inheritance	Everlasting Inheritance

Adam & Eve held the Priesthood equally. There is no Patriarch without a Matriarch. Only the Matriarch can choose the next Patriarch. He cannot choose himself, and neither can the father choose the next Patriarch; only the Matriarch (mother) can do that. With her equal authority, she is the one who chooses the next Patriarch. Before the fall, their powers were equal in every way, in every power, and with every authority.

That's what this concept of being created in the image of God implies. Included in the concept of being both Male & Female is that God is two people. Whether you want to assign to them one body or two bodies, it does not make any difference to me. God is two people, and thus shall man leave his father and mother and cleave unto his wife, and the twain, in exaltation, shall be one flesh. They are God. Men do not go off to Creation Priesthood meetings to create and destroy worlds like a video game, nor do women go off to Celestial Relief Society Meetings to learn how to turn pinto beans into fudge! The Two are Deity! All authority, rights, privileges, blessings, dominions, powers, and heights are shared and are available to each of them as a God.

There is no inequality in the creation of man and woman. There is no inequality in the fall of man or woman. There is no inequality in the exaltation of the man or woman. There has only been a perceived inequality by those who are uninformed about the true state of man created in the image of God. This concept of being one is fulfilled at our exaltation.

Let's move on to v 25:

Moses 3	Abraham 5
25 And they were both naked, the man and his wife, and were not ashamed.	19 And they were both naked, the man and his wife, and were not ashamed.

This verse plainly explains that they were married and that *sexuality* did not exist for them, the clue being the wording, “and they were not ashamed.” Sexuality is a mindset and is something that is understood. They did not have that mindset before the fall. The potential to multiply and fill the earth that they had been blessed with at the time of creation was there, but it was not until after they fell that they were capable of fulfilling that blessing and potential. Look at **Moses 5:11** and see what Eve has to say:

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and [Were it not for our transgression we] never should have known good and evil, and [Were it not for our transgression we should never have known] the joy of our redemption, [or] the eternal life which God giveth unto all the obedient.

Go to **2 Nephi 2:22-23**:

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must

have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

This verse in 2 Nephi complements what Eve says in Moses 5:11 concerning the outcome of their transgression. There would have been no children, no families, no joy, no misery, etc. They were in a state of “innocence” before the fall—that’s why they were not ashamed of their nakedness. Again, that is the reason that there was no command to have posterity before the fall. God “blessed” them, not commanded them, to multiply and fill the earth as an aspect of their creation. In Abraham we saw that the Gods “caused them” to be fruitful and to multiply, but that did not occur until after the fall.

As we just learned, Abraham 5 is basically the same as Moses 3. Abraham 5 is the end of that book. We do not have the rest of the Book of Abraham, or the Book of Joseph. There is more to the Book of Abraham than we currently have; we only have about the first two-thirds of the book. Joseph translated the whole record but was martyred before he was able to publish the last third. The portion of Abraham that we have contains very little about the introduction of evil that we see at the beginning of Moses 4. Our record of Abraham ends before we get to this point in Moses 4.

Question: Why don't we have the Book of Joseph?

That is a long story that will take up all of our time to answer, but the short answer is that in 1875, Brigham sent Elders Smith & Pratt back to Nauvoo on a very specific mission. They were purchase the remaining manuscripts from Emma. Elders Smith & Pratt reported in the October General Conference that their mission was very successful. That’s all that was said. Some contemporary brethren, Br. Sperry, Elder Talmage, and Elder McConkie have all spoken about the contents of the manuscripts, each saying that the things contained in the Book of Joseph were of such a sacred nature that it should not be published to the world. Elder McConkie stated that he believed that it was because of the Book of Joseph that the restoration of the endowment came to pass. That’s the short answer.

Moses 4 :1-4 – Origin of Evil – Cause of the War in Heaven – One like unto God

We are finished with Chapter 3, let's go on over to Chapter 4. The first 4 verses in Chapter 4 are really an introduction, or are Insert Verses. Adam & Eve are now in the Garden of Eden, and in order to continue the story line, evil has to be introduced in these first 4 verses. In the Book of Revelations, the casting out of Satan is placed where it is because it answers questions John posed after seeing a third part of the hosts of heaven being cast out: Where did evil come from, and how long is it going to last? Similarly, at this point in Moses' narrative evil has to be introduced. So begins **Chapter 4**:

1 And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten [*in chapter 1*], is the same which was from the beginning, and he came before me, saying—"Behold, here am I, send me, I will be thy son [*down on earth*], and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

The Plan of Salvation is God's plan, not Christ's plan, and it requires all of us to have agency. Satan is seeking to take away that agency. On top of that, he also wants God's honor, which would then put Christ under Satan's authority. Satan knows that he cannot take the place of Christ as the firstborn of God, so he wants to do away with the necessity of Christ.

In scripture we see the two primary goals of Satan: *First*, do away with an understanding of the true nature of God; and *Second*, do away with the necessity of the atonement. If you look at all the major Christian denominations in the world and examine their beliefs about the nature of God and the necessity of the atonement, you can readily see that he has succeeded in those two primary goals. All of those who profess what is called traditional Christianity have adopted the statement of belief agreed upon in the Nicene Council in 325 AD which states that God consists of a trinity; that God does not have a physical body, that they are one being, one spirit, and one Holy Ghost in the same entity. These religions are founded on that description of the Godhead established by that Council. When the true nature of God is obscured and corrupted, so ends the concept of the plan of salvation and exaltation.

The early church fathers knew what was so way before the Nicene Council. There is a Latin Patrologia that has all of the writings of these early Fathers. I have all of these references at home. All of the early bishops were trained in early Greek Philosophy which affected their outlook on what was said and recorded by the Apostles and others. The concept of the Trinity is based on the Greek philosophical concept of God. Therefore, because of their training, education and cultural traditions, they removed any mention of a corporeal reference to God from the books that would be used in the assembly of a canon of scripture. I have been behind closed doors with some of the world's top theological scholars, and the truth is, tradition is stronger than doctrine! When behind closed doors with some of the top Biblical scholars of the world, I discovered that they did not even believe that Jesus and His resurrection were real. They have to teach the traditions of men, mingled with scripture, because the overriding concern is, "What will happen to me if I do not teach these things?"

The question in our current time is why we have to convince the world at large that we are Christians. The reason many traditional Christians believe we do not worship the same Jesus or believe in the same God they do is found in Moses 4. The first four verses are placed there so that we can comprehend what is going on in the rest of the chapter. When one examines the 40 Day literature, the things Christ taught the Apostles during the 40 days after His resurrection, the key questions asked and answered over and over is: where did evil come from and why is it here, and how do we control it? Chapter 1 and 4 of Moses addresses these questions.

There are lots of things implied in scripture that we don't always understand, and we just have to read scripture the way it is. God is not lying to us. The Garden of Eden story tells us about the creation of the first man and the first woman and the environment in which they lived before the fall. The events that transpired after Adam's fall are key to understanding our place on earth. The things that we are reading here are real and they are true, just as it was for Adam.

Some say that this story is only symbolic or is merely metaphor. If a statement is to be taken in a symbolic or metaphorical sense, then to whom should one look to explain the metaphor? If the symbols were not *at the very least* founded on a historical event, there could be no wrong interpretation (and probably no right interpretation either) of the sure and real meaning of the symbol. All symbols have to be founded on a historical reality or God has lied to us. The scriptures provide that historical reality.

Something to remember: all temples are constructed to maintain sacred space so that *revealed knowledge*—not hidden and subtle symbols—can be taught. The Lord delights in plainness, not secrecy that can only be found by a select few. There are a number of books out there that seek to explain Temple symbolism to the “lay member.” In my opinion, these books serve to shroud the real and fundamental meaning of the endowment by searching “beyond the mark.” If it is all symbol, one would have to conclude that God has not told the truth in the scripture, or has purposely hidden the meaning of scripture, essentially setting up the typical reader to be led astray.

Since the same account of Adam and Eve is found in all the Standard Works, we should accept that the events in the Garden of Eden before the fall, and the life experience of the first parents after the fall, are true and correct as found in the scriptures. God has not lied in the scriptures nor is He trying to hide the meaning of the scriptures. If a knowledge of symbol, metaphor, architecture, ancient cultures, or education is necessary to understand the information presented in the Temple, then spiritual perfection is forever out of reach of the lay member. The lay member would fail terribly, and God would essentially be expressing a partiality toward the learned and educated, blessing only those who have been trained to understand metaphor and symbol.

I bear witness that these creation epics discussed in both Moses and Abraham work together and they are real and true. Adam and Eve existed. There really was a Garden of Eden. They were created. They did fall. Adam was the first man on the earth who had the potential to

become like God. The creation epic is addressed more than any other topic in our standard works other than the atonement. It is important to understand these things.

Back to evil being introduced... We're in **Moses 4: 1-4:**

1 And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, [*back in chapter 1*] and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

Joseph Taught:

“The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he would save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.” [History of the Church, 6:314; from a discourse given by Joseph Smith on Apr. 7, 1844, in Nauvoo, Illinois; reported by Wilford Woodruff, Willard Richards, Thomas Bullock, and William Clayton.; TPJS, p 357, Recent Priesthood Manual, p 209]

Remember, Satan has two goals: 1) destroy an understanding of the nature of God, and 2) eliminate the necessity of the atonement. He is trying to accomplish these two things right from the beginning. Satan says, “I will make sure that not one of these souls will be lost.” This would in effect negate the necessity for Christ and also the exercise of our individual agency. God’s plan, the Plan of Salvation, makes sure all can sin if they want to. There cannot be righteousness unless one has the opportunity to choose wickedness.

Satan desires to become the means whereby all spirits will be redeemed. A Savior will then not be needed, and “surely I will do it, wherefore give me thine honor.” He wanted to set himself higher than God himself. He is not making his pitch to Christ; rather, he is speaking directly to the Father. He wants God’s glory *and* His honor!

Moses 4:2-3

2 But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Here we see that Christ is letting the Father know that He will do whatever He wants done, and that the glory will be the Father’s forever; whereas Satan wants all of the glory for doing it his way. The war, then, becomes a battle of wills: My will be done or Thy will be done.

3 Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

We see in this verse that Satan: 1) rebelled against the Father; 2) He sought to destroy the agency of man; and 3) He wanted the power of God. If he had succeeded, Christ would have been subservient to Satan. Satan knew that he could not take the place of Christ, so his goal was to do away with the necessity of Christ, and then to rule over Christ.

Then we see in this same verse that “By the power of mine Only Begotten, I caused that he should be cast down.” However it does not say that Christ is the one who cast him out. In all ancient texts it is always Michael who casts Satan out. In our scriptures, the one who exercises any control over Satan, the one who binds Satan in the end times, the one who places the chain on Satan and places him in the pit, is Michael or Adam. The reason for that is that he is the first physical being, the first Grand Patriarch, and the first mortal man to hold the Priesthood.

The Discourse on Abbaton (talked out some weeks ago) is one of the preeminent ancient texts out there that discusses this story. There is no doubt in my mind that it used to be part of the scriptures in the days of the early church. The reason for its importance is that it talks about this Council in Heaven.

Satan was not any more special than the rest of us, but he had prepared himself to be among the first of those spirits who were designated to come to this earth. He was a spirit in that Council in Heaven who was to also come to this earth just as we have come. There is a Council in Heaven for every earth. There cannot be a single Council in Heaven for the infinite number of worlds that have been or will be created. “As one world passes away, so another comes into existence.” Each world has its own Council in Heaven, and in the spirit of full disclosure, the spirits that are prepared for that particular world are told what kinds of things they will have to experience in mortality. They all get an opportunity to accept it. Lucifer was one of those spirits who was to receive a physical body. Being an angel in authority, and feeling resentment that Michael was chosen to be the first man, he said, “I have a better way. You won’t need a Savior to provide an atonement because I won’t lose any of them!” [There are two Councils: the Grand Council, the one we all participated in, and the Council of the Gods.] Lucifer did not belong to any other earth; he was designated and prepared to receive his physical body on this earth just as we were. He was there with all of us in our council waiting to come to the earth just as we were.

The Discourse on Abbaton is one of the best ancient texts out there. [It’s easily found on the internet.] There are multiple texts out there that substantiate this text. When dealing with ancient texts and records, whether they be Hebrew, Aramaic, Egyptian, Coptic, Old Testament era, New Testament era, Slavic, Ancient Pseudepigrapha, or Forty-day Literature (I have studied them all), a story or concept is determined to be valid when that story or concept shows up in multiple texts that are unrelated in time or space. The concepts in The Discourse on Abbaton show up in multiple records and texts. “By the mouth of two or three witnesses shall all things be established.” If a story or concept does not show up in multiple texts, it is placed on the top shelf until it can be verified by multiple sources. This narrative about Lucifer (Satan) shows up all over the place: *The Life of Adam & Eve*, *The Koran*, *The Gospel of Bartholomew*, *The Book of John the Evangelist*, and many more. (See appendix for selections from these texts.)

The world has now been created; we're all there in that Grand Council. We want to find out what our potential is, what will be expected of us, and what our progression was going to be like. God sends the Angel Mouriël down to the Garden to gather up some dust of the earth or the elements of the earth, and he brings it back to that Pre-earth Council. The record says that God formed the body of Adam from the dust of the earth without putting the breath of life into him. The body of Adam was left lying in that state for forty days and forty nights. The record says that God "heaved sighs over it daily."

Remember, the term "forty days and forty nights" in Hebrew numerology means "the amount of time needed to accomplish what needs to be accomplished." It may be an actual forty days and forty nights, but it is not meant to be taken literally. Examples: It rains for forty days and forty nights; Moses is upon the Mount for forty days and forty nights; Jesus is in the wilderness communing with God for forty days and forty nights; Jonah has to teach the people of Nineveh for forty days and forty nights—each signifying the length of time needed to accomplish what needed to be accomplished.

The physical body of Adam is presented to us while we're all in that Council of Heaven. God heaved sighs over him daily because, the record says (paraphrased), "If I put the breath of life into him, here's what's going to happen: he will have a rough time. Not only will he have a rough time physically, but he will also have a rough time spiritually because he will separate himself from God. And sin will also enter into the world." God then explains to all of us just how bad life on earth could be for us physically and how bad it could be for us spiritually. We come to a perfect understanding of what it means to leave God's presence and receive a physical body. Our agency was not compromised because we understood perfectly just how bad this life could be before we agreed to come here. Understanding this, I have often said, I no longer have trials and tribulations on earth, I have a life that I knowingly chose to participate in.

I did not necessarily know how bad *my* life was going to be, but I understood perfectly how bad it could be, no matter where I would be living or in what time period. I knew and understood what it would be like to lose a loved one (a nearly universal experience); I knew and understood what it was going to be like to suffer illness and pain (also universal) and physical privation. I knew what it would be like to experience remorse for sin and a separation from God. I knew and understood these things perfectly. If I did not, then my agency would have been compromised and any punishment would be unjust.

Question: How much of that is a leap of faith?

None of it! None of it!! We knew exactly how bad it was going to be, but we had a veil of forgetfulness brought over our understanding when we were born so that we could establish the faith to understand these things.

Question: Even without a body?

Yes, even without a body. God has the ability to have you understand and comprehend things that He feels are necessary for you to comprehend, even better than you could comprehend it by directly experiencing it. Joseph taught:

I want to talk more of the relation of man to God. ... All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle. (TPJS p 355)

God has that power. There could not be any, and I mean *any* misunderstanding on how bad it could be or your agency and freedom to choose would be compromised! I don't care what anybody says, we comprehended it perfectly—including worse case scenarios. We knew how bad life was going to be...although not necessarily how bad life was going to be for you. We comprehended what the worse could be, and we understood it multi-dimensionally. We believed in Jesus Christ and the Plan of Salvation, and we used our agency to participate. This can only function properly with a perfect knowledge.

This brings us back to witnessing the formation of the body of Adam. All of this was explained...we saw the body...we heard all the possible scenarios. That was why God heaved sighs over the body daily before he put the breath of life into him. We were told that Adam would separate himself from God, and the Savior said,

“‘Put breath into him; I will be an advocate for him.’ And My Father said unto Me, ‘If I put breath into him, My beloved Son, Thou wilt be obliged to go down into the world, and to suffer many pains for him before Thou shalt have redeemed him, and made him to come back to his primal state.’ And the Savior then said to the Father, ‘Put breath into him; I will be his advocate, and I will go down into the world, and will fulfill Thy command.’” (Discourse on Abbaton)

Question: Regarding that third part that was cast out...why was there no compassion for their eternal judgment?

They not only knew and understood how bad things could be on earth, but they also understood perfectly how bad things would be if they did not choose to come to earth anyway. And still, they chose to believe and follow the one who spoke flattering words to them. We see this same scenario playing out in families and in various societies and governments, i.e., Laman, Korihor, Amalikhah. It happens all the time in every generation. That's just the nature of the beast that would be living on this earth.

Agency only exists in an environment of knowledge and choice. Agency does not exist if you do not understand your choices perfectly. This third part you are talking about chose to put their faith in Lucifer rather than in Christ. It was their own pride that took them away.

We have said this before, but having a differing opinion in that council was not what got Lucifer in trouble. It was his rebellion after his Priesthood leader said, “This is what we're going to do.”

We differ from the animals because we can act in futurity, as it says in D&C 101:78, doing certain things here in order to receive a more favorable outcome in the life to come.

Joseph taught:

“We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. . . . “All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power.” (TPJS p 181)

Adam’s spirit is now placed into his physical body. When that takes place, when his body is quickened by the spirit, Adam says, “You have placed me into a state in which I have never before existed.” In other words, “Wow! This is a new sensation!” What better way for us to understand and comprehend than to now come to Adam and ask, “What’s it like?” God then orders all the various levels of spirits to first come to God the Father and worship Him as the Creator and God of all creation. Then they are to go to Adam and pay honor to him. (Adam was as close to resembling the being of God as anyone else at that time, even Christ, because he had a body.) These spirits were to then honor/recognize Adam as being the God and creator of their physical bodies. The Discourse said we all did that; we worshiped the Father first, and then we went to Adam and honored him as the Grand Patriarch of our physical bodies and keeper of the Priesthood Keys.

Joseph taught:

“The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam’s authority.”(TPJS 157)

Every order of spirit came to pay homage to Adam except Lucifer and those who followed him. He said, “Why should I worship a being that is younger than myself? He should be coming to worship me. I should be the first Patriarch; I should be the God of this world; I should be the leader of all these people.” Thus, Lucifer refused to accept Adam as the first Patriarch.

We see this same situation showing up in scripture all the time with the younger being chosen to preside over the older: Abel – Cain; Jacob – Esau; Joseph – Reuben; Isaac – Ishmael.

According to *The Gospel of Bartholomew* and *The Book of John the Evangelist*, Lucifer tells his followers that if his plan is accepted, he will share his glory with them, and they will be his rulers on earth. In the Discourse on Abbaton, it says that many of the believers in Christ made the attempt to persuade Lucifer to believe in Christ, but he would have none of it. When they saw that “his pride was complete” (meaning that he was never ever, ever, ever, ever, ever, going to change), they took Lucifer, and with a reaping knife, cut him from shoulder to shoulder and down to the vertebrae; thus grounding him to this earth or the “bounds of the horizon.” They removed the “writing from his hand” or his line of authority. (This compares to the scroll that every Egyptian Pharaoh shows in their glyphs.) At this point, Michael, who holds the power of the Only Begotten Son, casts Satan out ... just as it says in **Moses 4:3**.

3 Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

Michael/Adam was the first to hold that “power and authority” in a physical body. Adam has the authority to cast Lucifer out because he has a physical body and he holds the Priesthood. (“All beings who have bodies have power over those who have not.”) And then in verse 4 we read how Lucifer became Satan at the time he was cast out.

4 And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my [God's] voice. *[That's a clue on how to navigate down here]*

Notice that Lucifer also gets a new name when he is cast out to a new environment.

Question: *Wasn't Satan only doing that which has been done in other worlds?*

We do not know for sure. Joseph taught that it was not given unto Adam to partake of the fruit, but it was given unto Adam to die (WJS, p 63). We know that there are many Adams and many Eves, but we do not know what might precipitate the partaking of the fruit in other worlds, or whether mortality is introduced another way. Satan is not of other worlds. He was a spirit prepared to come to *this* earth, just as we were. It does not mean that there aren't other 'Satans'; only that the nature of the spirit is such that some gravitate toward the ultimate expression of pride and others don't. We see this even in our own families.

We only learn about Satan after the Lord shows Moses the vision of the entire universe. Once he gets into the specifics of *this* earth, then we begin to learn about Satan and his role. On other worlds it could be that the number of spirits who followed after such a spirit could be half or a fourth of the hosts, we just don't know. We only know about this earth.

Moses 1:35

35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And

there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

Let's look at a few more verses. Go to 2 Nephi 2:17. This chapter is very important. The concepts taught in this chapter are the same doctrines we need to learn and understand when we attend the Temple. When you go to the Temple and want to know: "What I am supposed to learn from this?" return back to 2 Ne 2 and study each of these concepts that Lehi is teaching his son Jacob. This chapter is a Temple Text. Lehi is teaching his son the doctrines of the endowment.

2 Nephi 2:17-18

17 And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

18 And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind.

Again, this concept of evil is placed in this chapter because evil has to be introduced to the reader. Let's now go to **D&C 29:36-40**.

36 And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; [*agency requires knowledge*]

37 And they were thrust down, and thus came the devil and his angels;

38 And, behold, there is a place prepared for them from the beginning, which place is hell.

39 And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

40 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. (D&C 29:36-40)

The beginning of sin is contemplating the action. Temptation is nothing more than thinking about doing that which is forbidden. Did not Christ define adultery as looking upon a woman to lust after her? The beginning of sin is contemplation.

Let's go to D&C 76. Verse 24 talks about the creation and the spirits that are going to inhabit those worlds. And then it goes right into this in v 25:

D&C 76:25-27

25 And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

26 And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.

27 And we beheld, and lo, he is fallen! is fallen, even a son of the morning!

In the third vision that Joseph and Sydney saw in this section, we see the name of the archangel who was in authority in the presence of God. “Son of the morning” means one of the early ones, one of those who were first prepared to come to this earth. This lends support to D&C 29 where it says: “for, behold, the devil was before Adam.” This could mean that Lucifer was prepared before Adam received his physical body and it could indicate that Satan (as a spirit) was already on the earth before Adam arrived.

Keep in mind the scriptural patterns that keep showing up: The younger son being chosen over the elder son. Seven times in the Surahs (chapters) of the Koran, the story is told about Lucifer refusing to give honor or homage to Adam, or wanting to have the glory of being the first Patriarch. Cain also exhibited these same traits when his younger brother Abel was chosen over him. The pattern we typically see in scripture is an elder brother getting passed over for the birthright in favor of a younger brother, and the resentment that follows.

(See appendix for a section on the War in Heaven, which includes excerpts from ancient texts that refer to Satan and his rebellion as well as the Council in Heaven.)

The conflict or war in heaven had to do with Satan wanting to do away with the necessity of Christ and His atonement. He knew that he could not take the place of Christ (as Christ was the FIRSTBORN), but he wanted to do away with the necessity of Christ. It was not a battle between Christ and Satan; rather it was a battle between having agency and not having agency; atonement or no atonement; and Glory, whether it be God’s or whether it be Satan’s. Satan was also resentful that he was not chosen to be the first man to begin the whole thing.

***Comment:** Reading further in the Discourse, it says that when Adam asked Satan why he was doing these things to Adam and his posterity, Satan replied that since he had been kicked out of his home, he (Satan) would do all he could to get Adam kicked out of his home too.*

Yes, that is exactly right.

***Question:** Just to clarify...because Adam received a physical body and the Priesthood, he was able to cast Satan out of the Pre-earth Council?*

Yes. A spirit cannot hold the Priesthood. Only someone with a body can hold the Priesthood. Christ does not have “priesthood”; He has Power and authority that is inherent within Him because He is the Son of God. So Adam, as Michael, with a physical body, can actually receive that Priesthood or authority to act in the name of God. At the end of Moses 4:3 it says, “by the power of mine Only Begotten, I caused that he should be cast down.” That “cause” was Michael, with Priesthood, casting down Satan!

Joseph taught:

“Now, in this world, mankind are naturally selfish, ambitious and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case

with Lucifer when he fell. He sought for things which were unlawful. Hence he was sent down, and it is said he drew many away with him; and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment.” (TPJS p 297)

Let's go to Abraham 3. The context of this chapter is that spirits are there and they are ready to come to the earth. Look at v 18 beginning at “... if there be two spirits.”

Abraham 3:18-28

18 . . . if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gno-laum, or eternal.

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these [intelligences] there were many of the noble and great ones;

This organization of intelligences does not mean creation; rather, this is an organization of leaders. Look at the context of the passage. It is about choosing the priesthood leaders that will have the power and authority to administer the Gospel of Salvation to mankind.

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen [*in the organization before the foundation of the world*] before thou wast born.

Abraham is telling us that God stood among those spirits who were noble and great. What set them apart as “noble and great” was this: they sought for, received, and were obedient to further light and truth. That's the scriptural definition of intelligence (it does not mean I.Q.). These intelligences excelled in their acquisition of, and obedience to, light and truth; thus they were prepared to be God's rulers on this earth—the grand Patriarchs and prophets whose words and example would be remembered and recorded for our benefit.

Joseph taught:

“I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits;” (TPJS p 353)

“Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.” (TPJS p 354)

Now, we are finally getting where we need to be. Let's continue on with **Abraham 3:24**:

24 And there stood one among them that was *like unto God*, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these [spirits] may dwell;

That phrase in Hebrew, “like unto God,” is *mi-cha-el*. He is “like unto God” because he is created in the image of God (Moses 6:9). This scripture is often misunderstood.

25 And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

26 And they who keep their first estate [*pre-earth life*] shall be added upon; and they who keep not their first estate [*those who are not valiant in the first estate*] shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

Now that the earth is created, and the spirits have been organized into groups (those who have been more valiant, and those who have been less valiant), the earthly leaders need to be chosen, and the Lord then asks:

27 And the Lord said: Whom shall I send? And one answered like unto the Son of Man: [*again, Mi-cha-el*] Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. (Abr 3:24-27)

Now, back in Moses 4:1-2, who comes with the plan first, according to that narrative? That's right, it is Lucifer, who became Satan. Why is the order reversed here in Abraham? A: It is not the same event!

Who is going to be the first man? One *like unto God* says, “Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first.”

28 And the second was angry, and kept not his first estate; and, at that day, many followed after him.

Comment: So these verses are really talking about Michael and Lucifer, not Christ and Lucifer.

Yes...but don't tell anybody that. They won't believe you, even if you show them the scriptures!

Before we close tonight, I wanted to show you something else in Isaiah 14. Chapters 13 & 14 discuss spiritual Babylon (Wickedness) and the fall of Babylon. Chapter 14 also deals with Satan from a historical prophecy point of view. Look at **Isaiah 14:4-15**:

4 That thou shalt take up this proverb against the king of Babylon, [*Satan is that King of Babylon or Wickedness*] and say, How hath the oppressor ceased! the golden city ceased!

The Lord is talking here about the impending Fall of Babylon.

5 The Lord hath broken the staff of the wicked, and the sceptre of the rulers.
6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.
7 The whole earth is at rest, and is quiet: they break forth into singing.

Once Babylon is fallen the whole earth is at rest and is quiet.

8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.
9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. [*This is where Michael casts Satan into that bottomless pit*]
10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? [*see Rev 17-18*]
11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.
12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the most High.

Verses 13 & 14 are describing the campaign promises used by Satan to enlist his followers during that Council in Heaven or war in Heaven!

15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isaiah sees this prophetic vision and gives us a glimpse into that pre-earth Grand Council where Lucifer, in the pride of his heart, reveals his high and mighty plans. Nevertheless, Isaiah sees that he does fall in the end. Now, go to Revelation 12. This will finish up this topic of Satan.

Revelation 12:1-9, 13

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

The woman is the Gospel or the Plan of Salvation.

2 And she being with child cried, travailing in birth, and pained to be delivered.

The Child is the Church and Gospel.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

The great red dragon is Satan.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Satan's tail drew away a third part of the hosts of heaven, and was ready to destroy the Plan of Salvation and the Church as soon as it was to be organized, or as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

This is the time of the Apostasy from the end of the Nephite culture until the restoration. The Gospel goes into the wilderness after Mormon and Moroni's time.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (See D&C 86:3 & 128:30 and JST Revelation 12:1-17)

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Babylon (SATAN) continues to persecute the Church on earth, continuing the battle of wills between Zion and Babylon.

This should conclude our discussion on those first 4 verses in Moses 4.

The scriptures are there for us to read and understand and gain the insights to help us understand them. Remembering that Joseph taught that all spirits have intelligence and that the intelligence of our spirits is our spirit's ability to seek for, receive, and be obedient to further light and truth. A person who gains more light and truth through their obedience and diligence in this life will have so much the advantage in the world to come (D&C 130:18-19).

You cannot be saved any faster than you gain knowledge. If you do not love truth and desire to seek for and be obedient to light and truth here, you will have to learn to seek for it there without your physical body.

Moses 4:4-14 – Priesthood Keys – Opposition – The Beguiling of Eve – Adam's Choice — Sin / Transgression – Adam and Christ

Question: Please explain again why it was necessary for Adam to receive a physical body in the pre-earth life since Christ apparently did not need a physical body to create all the other worlds?

In order to receive Priesthood and ordinances, there has to be a physical body involved in that; hence the work that we do for the dead. If the work for the dead did not involve ordinances by the living, or by proxy, then we could just give Priesthood and ordinances to spirits. One of the requirements to hold Priesthood as well to transfer Priesthood keys is a physical body. You will remember that on the Mt. of Transfiguration, Moses and Elijah appeared to Peter, James, and John in order to transmit those essential Priesthood keys that they had held. They were in that translated state (with their physical body) in order to pass on those keys. Those who appeared to Joseph Smith in D&C 110:11-13, as we understand it, were either resurrected or translated when they gave Joseph Smith those keys. Thus a physical body is required in order to use the Priesthood, to receive Priesthood, or to perform or receive Priesthood ordinances.

In order to have control over Satan, you need a physical body. Christ does not have Priesthood for the same reason that God does not have Priesthood—they have power inherent within themselves which is based on their righteousness. The Melchizedek Priesthood that is passed down is Christ's power; it is the Holy Priesthood after the order of the Son of God (D&C 107:3). That is His power. The Patriarchal power or the power of Eloheim is the Patriarchal Priesthood. The authority (called Priesthood) is given to allow one to call upon the power that is inherent within God and Christ. This requires a physical body.

As we discussed last week, Adam's physical body was formed of the dust of the earth, and in those ancient texts we discussed, he was given the power and authority that enabled him to cast Satan down from that pre-earth Council for his rebellion. In that Grand Council, with all of us present, we could see the distinction that having a body provided. He was given the Priesthood authority as Joseph taught:

“The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures.” (TPJS p 157)

Later on we see that Adam was able to give the Priesthood to his sons, Cain & Abel. To further answer your question about the creation of those other worlds, we saw in Moses 1:32 that it was by the power of “mine Only Begotten Son” that they were created:

Moses 1:32-33, 35

32 And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

33 And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

Question: In Moses 6 we read that Adam was caught away by the Spirit of the Lord and was carried under the water at his baptism. Are we to understand that this baptism was a physical baptism?

Moses 6:64: And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

Yes, it was a physical baptism for Adam. Baptism is not an ordinance that has to be performed by a physical person. There would have been no one with a physical body to even baptize Adam. Adam was the only one thus far. Christ is the first-fruits of the resurrection, and there are no angels who minister to this earth except those who do belong or have belonged to it (D&C 130:5). You will remember that Nephi was carried away unto a high mountain by “the Spirit of the Lord” (1 Ne 11:6). Alma & Helam entered the water together when they were baptized.

Mosiah 18:12-14.

12 And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

They entered into a covenant of obedience.

13 And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

14 And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.

We have a tendency to think (because of tradition) that baptism is an ordinance that cleanses a person from their sins. But it is NOT. There needs to be Priesthood authority to perform baptisms on the earth because of the Melchizedek Priesthood organization that we are under.

But baptism is an ordinance and a covenant of obedience; that is what Adam participated in and that is what Alma & Helam participated in. We need to consider that the first man had no one else there that had a physical body to baptize him.

Question: Didn't we need Satan as much as we needed Christ?

We needed opposition for sure.

Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die. (Moses 3:16-17)

In this context, God provided the opposition: “Here's everything you can do, except here is one thing you can't do.” Satan was not involved for opposition to be present.

Let's move on to **Moses 4:4**. We ended here last week. Here we see that Lucifer became Satan in that pre-earth Council. He was not always Satan, but we see his purpose in verse 4.

4 And *he became* Satan, yea, even the devil, the father of all lies,

Satan's purpose:

to deceive and
to blind men, and
to lead them captive at his will,
even as many as would not hearken unto my voice.

He accomplishes his purpose when the children of men do not hearken to the voice of the Savior.

Those who do not live up to the covenants and the knowledge they have put themselves in peril by allowing themselves to be deceived and blinded. We see the same thing talked about in D&C 104:4-7. This section talks about the law of consecration and the United Order. The United Order administered the Law of Consecration for the Church at that time.

D&C 104:4

4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness, and with feigned words, I have cursed them with a very sore and grievous curse.

There were those who entered into the covenant of consecration but did not live up to it because of covetousness and feigned words (feign means empty, fake, false). They entered into the covenant with empty words, not ever expecting to keep that covenant. To take the Lord's name in vain means to make a covenant in His Name and not keep it. It does NOT mean to swear, as we generally think. In the Ten Commandments we see, “Thou shalt not take the name of the Lord thy God in vain.” That simply means that when we enter into a

covenant in the name of the Lord, we'd better intend to keep that covenant, and if we do not, then we have taken upon ourselves the Lord's name in vain.

D&C 104:6 For I, the Lord, am not to be mocked in these things—

We do not enter into covenants lightly. They are serious, and the Lord tells us that he will not be mocked in these things. He then tells us in **verses 8-9**:

8 Therefore, inasmuch as you are found transgressors, you cannot escape my wrath in your lives.

9 Inasmuch as ye are cut off for transgression, ye cannot escape the buffetings of Satan until the day of redemption. [*i.e., the day of your resurrection*]

We are being told the same thing at the end of Moses 4:4, that if we do not live up to the covenants we make, we will be in Satan's power.

These introductory Insert Verses establish that evil has been introduced into the world and explain how Satan came to exist. Now we can continue with the story line in **Moses 4:5**.

5 And now the serpent [*not Satan*] was more subtle than any beast of the field which I, the Lord God, had made.

You will remember that Adam had named all of the animals and beasts of the field, and it says the "the serpent" (not Satan) was "more subtle than any beast of the field."

6 And Satan put it into the heart of the serpent, (for he [*Satan*] had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.

Here we see that Satan had already drawn away many of the animals within the garden, and he sought also to deceive Eve. Joseph had a picture of the serpent with legs. The implication of this verse is that the animals could communicate with each other in some way. Satan was kicked out of God's presence for rebellion, which made him unclean; and no unclean thing can remain in the presence of God, so Satan would not have been able to be in the Garden where Adam & Eve lived in the presence of God. We have come to think (for good reason) that Satan is there in the Garden of Eden, but the scriptures say otherwise.



Look at verses 6, 7, 8 & 10 for a better viewpoint.

Moses4:6-8

6 And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.

7 And he [the serpent] said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)

What we are seeing here is that Satan put it into the heart of the serpent, and he spoke by the mouth of the serpent. Here's a clue about the personality of Satan: he always uses other things or people to effect his will upon mankind. This is an important exchange. See the subtlety of his words. His first course of action is to get the woman to engage in a dialogue with him about the fruit. Then, through the mouth of the serpent, Satan attempts to get the woman to begin thinking differently. To be clear, Eve is carrying on a dialogue with the serpent, not Satan himself. In all of our standard works, the one who is speaking to the woman in the garden is the serpent, whom Satan has drawn away after him. There is nothing in our scriptures that imply that Satan is there, only that he has "put it into the heart of the serpent."

Obviously, when the endowment was being set up, they could not get an actual serpent in there to play the part in the drama, which has created the impression that Satan was there in person. But he could not be in the Garden of Eden where God walks in the "cool of the day" because "no unclean thing can be in the presence of God." This is why the scriptures are our standard.

Continuing on with **Moses 4**:

8 And the woman said unto the serpent: We may eat of the fruit of the trees of the garden;

9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.

This is the way she has been thinking up to this point. "God said not to touch it, so I won't!" The serpent then begins to chip away at God's warnings about what will happen if she eats the fruit.

10 And the serpent said unto the woman: Ye shall not surely die; [*see, woman...I am not dead...I am touching the tree*]

11 For, [the serpent says] God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

You will not die, he claims, your eyes will just be opened, like the gods. The Serpent (Satan) is trying to subtly persuade her that this is really what she wants to do by downplaying the seriousness of the consequences. As a result, she begins to change her way of thinking, as we see below in v 12. The phrase, "*when the woman saw,*" is the turning point. Her thinking has changed from not even touching the tree, to considering its value for food and more.

12 And *when the woman saw* that the tree was a) good for food, and that it b) became pleasant to the eyes, and c) a tree to be desired to make her wise, she [then] took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.

Why did Eve partake of the fruit? These verses tell us that Satan "sought to beguile her," or deceive her. What else did the serpent say? "This fruit looks really nice. You're the only Relief Society President here, Eve. It will make a great center piece on the table. Not only that, it tastes really good and it will make you really smart and wise." And Eve, like

discerning women everywhere, is attracted to the finer things of life. (Madison Avenue has figured this out.)

Comment: When Eve asks, "Is there no other way?," that would seem to imply that Eve understood the plan and took the fruit to get the plan rolling.

It's important to note that that question appears only in the temple narrative, not in scripture. It is often taught that Eve, because of inspiration and motherly emotions and greater insight, partook of the fruit and convinced her husband to eat of it in order to keep the command to have children and kick start the plan of salvation. This belief assumes Adam and Eve had a knowledge of the plan of salvation in the garden, even though scripturally it was not introduced until they had a need for it, once they fell. Following this line of thinking, Eve, knowing the plan of salvation, chose the "only way" to keep the supposed commandment to have posterity.

The problem with this thinking is that it is not scripturally true. In the context of that question, it's the object of discussion that's important. The question, "Is there no other way?" is in reference to becoming as the gods, knowing good and evil. But knowing good and evil has nothing to do with understanding the gospel and plan of salvation in that environment. Instead, partaking of the fruit is the "only way" to become like God, receiving a knowledge of Good and Evil. At that point, Eve was in a state of innocence and knew nothing about having children. In Moses 5:11, after being taught the Gospel, Eve verifies that had they not fallen, they never would have had posterity, known good and evil, or the joy of their redemption or even known about eternal life. In essence, *until they fell, there was no need for the Gospel to be taught*. As taught in the temple narrative, the Lord says, "**If** they partake of the fruit, **then** we will provide a Savior for them."

Philosophy of Life

There is a key concept within this text. The woman changed her way of thinking. She went from not even considering touching the tree to seeing the possibility of the fruit being good for food, being pleasant to the eyes and being able to make her wise. Her whole philosophy of thinking changed. Thus Satan, with subtlety (by speaking through the mouth of the serpent), convinced the woman to eat of the fruit, and she got her husband to eat of it also.

Everyone has a philosophy of life, or worldview. It is the filter through which you process the information around you.

- Your outlook on life
- How you understand the world
- Your set of ideals
- Your set of beliefs
- Your set of values and morals

Someone somewhere has given you all of these. They are not natural at birth; little children are whole and pure from the foundation of the world. Your own philosophy of life is

acquired; it does not come naturally. Satan reasons with Eve in such a way as to alter her way of thinking. Before, she would not even go near the tree. Now she sees the possibility of having a new and different experience with the fruit of the tree. This is what Satan got Eve to do—to look at things differently. “You don't have to worry about what God said. This is good stuff.”

Your own philosophy of life comes from your parents, your religious organization, your teachers, the books you read, the music you listen to, the movies or the television you watch. Your beliefs, values, ideals, and morals become the “lens” through which you view the world.

Eve looked through a different lens. She listened to the serpent and left God's philosophy behind. She knew what the fruit was, she knew what the restrictions were; when she began to look at it differently, her philosophy began to change.

The scriptures should become the lens through which we view life and salvation. Any philosophy that is not from the creator Himself will have at best a blurred and perhaps a distorted point of view. This is because God is the same “yesterday, today and forever.” His vision and view for what is best for mankind has not changed. God cannot do anything that is not in our best interest and for our benefit.

When you come to realize that the scriptures are to become your lens, it will lead you to faith in the Lord *and* unto repentance, which is that change of character. This is the problem causing the apostasy. Those who are falling away are not using the lens of the scriptures. They are relying on something else for their philosophy. You cannot be any smarter than the person you choose to believe. In Eve's situation, she listened to the voice that told her she would not die.

Question: Why aren't we seeing what Adam is doing in these verses?

We do see revelatory insights in the Temple concerning Adam. His character was such that he was going to be obedient to all of God's commandments. And, as we shall see later on in this chapter, he would be obedient to the command to remain with Eve. We just saw Eve's motivations: When the woman saw that the tree was a) good for food, b) pleasant to the eyes, and c) would make her wise, then she did eat.

Adam's motives were different than Eve's (v 18). He knew that she would be cast out. He ate of the fruit in order to be obedient to God's command to remain with Eve. In other words, he was committed to remaining married. The Fall of Adam was really about eternal marriage. Satan knew that the way to get Adam to partake of the fruit was by getting Eve to partake of it.

The scriptures illustrate over and over again that the man almost always worships the God of his wife, whoever or whatever that might be. We see this tendency all the time in our wards and within part-member families. If the wife is the member and the husband is not, the likelihood of the husband joining the church is much, much higher than if the husband is the member and the wife is not.

The one statement that deceived Eve was that “she [would] not surely die.” The serpent told her that she would not die, but she did. The fruit was sweet, it looked good, and it would make her wise—all probably true. But she did die, and thus she was “beguiled.” She died spiritually almost immediately, and about 935 years later she died physically. Again, Adam partook of the fruit because God commanded Adam that the woman given him should remain with him, and he did partake. Those are the real reasons each partook of the fruit, according to the scriptures. Let the scriptures speak for themselves. If you allow Adam and let Eve tell you why they partook of the fruit, you won’t go wrong. Nevertheless, you are welcome to believe anything else you want to believe about this episode, it will not bother me a bit.

Question: Is what they did a transgression or a sin?

It was a transgression. Knowledge of Good and Evil is necessary for sin to be committed. All scripture defines their act as a transgression and not a sin. While we are talking about it, go to 2 Ne 2. From v 19-30, it is discussing the Plan of Salvation and not Adam as an individual. Look at **2 Ne 2:22-23**:

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things, which were created, must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

In other words, to sin one must have knowledge of both good and evil. To do good one must also have knowledge of good and evil. They knew no sin, thus they transgressed. God told them to not eat the fruit of that tree, but they could if they chose to. That was opposition, and they understood the consequences if they did eat of that tree; however, they were not given knowledge of good and evil in that context.

Gee Whiz File Material:

What if the transgression was actually choosing to leave the presence of God?
What if it is the presence of God that makes them immortal?

Look at this closely: What if the transgression is the choice Adam makes to leave the presence of God? Yes, the fruit has a part in all of this, but what if it is Adam’s actual choice (his intention all along, his ultimate motive) that initiates the Plan?

Go to **1 Cor 15** and see what Paul had to say about this.

21 For since by man [*Adam*] came death, by man [*Christ*] came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

Adam chose to leave the presence of God and die. He understood the consequence of eating that fruit. What did Christ do? (Notice the condescension of God.) He, too, chose to leave the presence of God and die. Just as Adam chose to leave the presence of God and die, we get to choose to return to the presence of God and live. Did not Christ say, “He that believeth in me shall never perish, though he were dead”?

We do not have all of the details in our scriptures, but I personally believe that his agency would have been compromised if he did not understand the consequence.

Comment: It seems that the agency of everyone is compromised because we do not all know.

We will all know it eventually. Our agency is not compromised because the environment of the spirit world is a continuation of this life, a continuation of our probationary period. That is what the spirit world is for. It is the part of our probationary state where we will learn perfectly what we did not know here.

Question: At what point was the veil drawn over Adam?

When he was placed in the Garden. We just read it in **2 Nephi 2:22**. Let’s look again:

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things, which were created, must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

Here’s another pattern: look at the word *they* in both of these verses. Each of the *theys* applies to Adam & Eve. If Adam & Eve had not transgressed:

They must have remained forever and had no end;
They would have had no children;
They would have remained in a state of innocence, having no joy, for
They knew no misery; doing no good, for
They knew no sin.

When all things had been prepared for Adam, the earth was then sanctified. Abraham's account tells us that it was according to the Lord's time, for as yet Adam had not been given his reckoning (Abr 5:13) The element of time is required for entropy to take place. That means, for death to occur, the element of time is necessary. When Adam and Eve were placed on the earth, there was no time; therefore they were in an immortal state. For things to go from a state of order to a state of disorder, or from immortality to mortality, time is required. That's the basis of the Second Law of Thermodynamics.

Let's go over to **Alma 12:25**:

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

If Satan had been successful in getting Adam to partake of the Tree of Life, he would have had no preparatory state in which to work out his own salvation. Therefore, the Lord immediately had cherubim put in place to guard the way to the Tree of Life so that Adam could not partake and live forever in his sins. The cherubim kept man away, and flame and steel kept Satan away.

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end. (Alma 12:25-27)

This confirms what Joseph taught, that it was given to Adam to die. This was the Plan of Salvation. Look at v 31, which explains why it was not necessary for them to know good from evil in the garden.

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good— (Alma 12:31)

Question: *Why was it not OK for Adam to partake of the fruit in order to “become as the Gods”?*

A: Because knowing good from evil will separate them from God. This verse is talking about a time when they know good from evil (or right from wrong), which they don't know yet because they haven't yet been taught the Gospel. Their knowledge of good and evil does not come until after they get the Gospel, which happens over in chapter 5!

Question: *What does knowing good from evil mean then?*

Knowing good from evil means we cannot help but sin. In our mortal state and level of development, having to choose between good and evil and right and wrong guarantees we will make the wrong choices. That alone separates us from God.

Question: *Then how are we ever going to change our character?*

That's what repentance is for.

Question: That doesn't sound like that is ever going to happen. Didn't Joseph teach that the disposition of man has not changed since the Fall of Adam? What kind of hope is that?

The hope is the Gospel. If you are in the process of changing your character then it will stay with you. The disposition of man is to satisfy his own will, his own desires, appetites, and passions. Life is battle of wills—our will or God's will. Pride satisfies our own will, and humility is turning to God's will. That's the battle that we have to fight. That is what we have to change. That's the power that the Gospel gives us.

Joseph taught:

“The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever “the morning stars sang together” for joy; the past, the present, and the future were and are, with Him, one eternal “now;” He knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family, their weakness and strength, their power and glory, apostasies, their crimes, their righteousness and iniquity; He comprehended the fall of man, and his redemption; He knew the plan of salvation and pointed it out; He was acquainted with the situation of all nations and with their destiny; He ordered all things according to the council of His own will; He knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come.” (TPJS p 220)

Here's the crux of the matter: God knows good from evil but is not capable, with that knowledge, of ever doing evil. We, knowing good from evil, are nevertheless *not* capable of not doing evil. Therefore, the Fall takes place. It is a commandment in the beginning—“Don't partake of the fruit of that tree, because in the day thou partakest thereof, thou shalt surely die.” Knowing good from evil guarantees you will choose evil. **Moses 6:55** says it best:

Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts,

It is a part of us, a condition of mortality. We have discussed this before. We are born into these little sin-machines. In these sin-machine bodies we learn how to manipulate everybody around us from day one to satisfy our every desire, appetite, and passion.

The conversion process begins when we learn to repent and put off the natural man and become a saint, as King Benjamin talks about in Mosiah 3:19. The Book of Mormon also teaches that the days of man were prolonged, that he might repent while in the flesh. (2 Ne 2:21)

As we begin to understand the Gospel, we are to change our natures. We have been absorbing natural man tendencies since childhood, and now we are to take no thought of ourselves, or of tomorrow, or of what we will eat or drink, or how we are to be clothed; have no envy, seek not our own, or be puffed up. These things are so unnatural, and yet that is what we must do: change our character through repentance, making the Atonement work in our lives, with the

help of the Gospel and the Plan of Salvation and the assistance of the Holy Ghost, who will give us guidance and inspiration. It is with God's help that we can accomplish mastery over our natural selves. We might not reach that state in this life, which is why we have a time period after this life between death and the resurrection that the scriptures say is "requisite." This requisite time period will allow us to continue changing our characters without the fetters of this physical body. In that environment we will not have to worry about our bodily desires, appetites, and passions. Our spirit can then grow and progress and learn to have control over that physical body when we receive it again. It is there that we will receive a full and perfect knowledge and understanding of the Plan.

OK ... getting back to our text in **Moses 4:13**.

13 And the eyes of them both were opened, and they knew that they had been naked. And they sewed fig leaves together and made themselves aprons.

This is their feeble attempt to cover their nakedness, which nakedness is their own unworthiness, which they cannot cover up. Christ is instructed to make them a garment to cover their nakedness. The garment is made of skins, which means a blood sacrifice was made to prepare those skins. The Hebrew word for garment, Kippor, means "to cover." This is also the term for the atonement. This garment of skins was prepared by Christ, and the blood sacrifice was a lamb. The word "garment" and the word "atonement," in this context, mean the very same thing. The apron of fig leaves was mortal man's feeble attempt to cover up his nakedness. They couldn't do it. They were unsuccessful. They still had to stand before God. It was not until the atonement was prepared for them that they could stand in his presence without spot. Does all that make sense? We're not there yet in our text, though.

14 And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.

That they hid themselves is a clue that they were ashamed to be in the presence of the Lord. Next week we will look at the steps of repentance that show up in these verses.

The scriptures are real. Read them the way they are written. The best way to read and understand this topic is to empty your mind of all the commentaries and everything that anyone has ever said about this and read as though you are reading them for the first time. This creation account was written for them that believe, i.e. those who have and understand the Gospel. What we are reading is what Moses received at the time he received his endowment. What we read in Abraham is the information he received when he received his endowment. Our endowment, first given in Nauvoo, was taken from the Book of Moses that we are studying right now. This information is the endowment of power that explains the relationships that exist between God, mankind, and the environment in which man lives. That endowment of power is knowledge.

Agency is key. Adam chose death—to leave the presence of God and die; Christ chose to leave the presence of God and die; we also chose to leave the presence of God and die. All of this is founded on the Plan of salvation and the Atonement so that we can choose to return to

God, because of both Adam and Christ. Not only can we choose to return to God, but we can also choose to become like God, which is the concept of exaltation. These accounts teach us to understand those relationships.

Moses 4:14-26 – Expulsion From the Garden – Post Fall Responsibilities Divided – Covenant of Abraham

Any questions to get us started? We're in Moses 4:14. We'll see how far we get tonight.

Question: In the Garden after the Fall the scripture says that Adam & Eve were ashamed when they realized they were naked. Why would they be ashamed?

Who told them that they were naked? (The serpent) They came to an understanding of their sexuality and their nakedness, and they were told to try and cover their nakedness by sewing fig leaves together. Nakedness can be real and it can be a symbol too. It is obvious from both the Book of Mormon and from the Pearl of Great Price that there was no understanding of their sexuality before the fall. 2 Ne 2:22-23 says that if Adam & Eve had not transgressed, they would have remained forever in the Garden; they would have had no children, and they would have *remained in a state of innocence*.

At the end of chapter 3 we see that *they are both naked and are not ashamed*, but in Ch 4, we see that *they are naked and they are ashamed*—now they realize the distinction. Sexuality is an acquired knowledge, whether we want to admit that or not.

Back to **Moses 4:14-19**:

14 And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.

We discussed this last week. Adam and his wife were ashamed; they went and hid themselves from the Lord's presence. Elder Spencer W. Kimball taught in his book, *Miracle of Forgiveness*, that the 5 steps to repentance are:

Recognition [Adam knows he's naked]

Remorse [Adam hides, showing guilt]

Confession [Who told thee thou wast naked?]

Restitution [He cannot restore his cleanliness without a Savior being provided. If he partakes then a Savior will be provided]

Forsake ["Adam was obedient to the commandments," does not sin again]

15 And I, the Lord God, called unto Adam, and said unto him: Where goest thou?

16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. [*He "shrunk" from the Lord's presence*]

This is what we see throughout the Book of Mormon, that when men don't repent, they "shrink" from the presence of God. [See 2 Ne. 9:46; Mosiah 2:38; Mosiah 3:25.]

17 And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die? [*The confession continues*]

18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.

We have talked about this before numerous times: Adam did not fall because they wanted to have children. Adam ate of the fruit because he chose to remain with Eve as her eternal companion. Eve partook of the fruit because it was very desirable; it was good for food, pleasant to the taste and it would make her wise (Moses 4:12). In verse 18 above, Adam clearly confesses to the Lord that he ate the fruit in order to stay with the woman he was commanded to remain with; that was his reason! In both cases, in Eve's partaking of the fruit and Adam's partaking of the fruit, posterity is not mentioned at all. This is what the scriptures say in spite of our traditions. If we let Eve speak for herself rather than putting words in her mind and mouth, she says plainly: "The serpent beguiled me and I did eat."

Keep in mind, everything that happens to Adam, happens to us. Everything that happens to Adam also happens to Abraham; and everything Abraham does, Adam did; and everything Adam and Abraham did, we do.

This historical reality that we are seeing provides the symbol for us to understand the fall of Adam and his redemption from the fall. What is happening in these verses is that God is questioning Adam: "Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?" Then Adam answers and says, "The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat."

Adam tells the Lord everything that happened. He confesses and takes responsibility for his own action. That's why there are these steps to repentance. God knew what had happened. He could have—Poof!—left Adam and Eve in the lone and dreary world without any clothes on! (*class laughter*) But He did not do it that way. He was leading Adam in his own discovery of guilt, remorse, and confession. He was leading Adam through the process of repentance and change. It is the same for us as well.

So Adam is commanded not to partake of the fruit lest he die; he is told to dress and keep the Garden, and even though it is not stated explicitly, we see that Eve is commanded to remain with Adam (and he knew that). At the end of Chapter 3, we see why God said, "Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh." The word "cleave" in Hebrew means to be brought back together, never to be divided asunder, which is our word for *sealed*. In English "cleave" can have two meanings: to be divided or to be brought back together. In this context, the Hebrew word means to be brought back together, never to be divided asunder. "Thus shall a man leave his father and mother and be [sealed] unto his wife."

After questioning Adam, the Lord begins to question the woman, as there needs to be confession from her also.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent beguiled me, and I did eat.

We have had the tendency to teach that Eve was not beguiled; instead she was smarter than everyone else; she knew the plan and only wanted to get things rolling. But as we have already seen, back in v 10-12, Satan and Eve had this conversation (via the serpent):

10 And the serpent said unto the woman: Ye shall not surely die;

11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

12 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat. (Moses 4:10-12)

Paul taught that the man was not deceived, but that the woman was deceived (1 Tim 2:14).

Going on in **Moses 4:20-21**:

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

Notice the pattern of the Lord speaking to each of the characters in this drama:

The Lord speaks first to:

the man Adam → then to the Woman → then to the serpent

The consequences of the transgression are first explained:

to the serpent → then to the Woman → and then to the man, Adam.

21 And I will put enmity [*mutual hatred*] between thee and the woman, between thy seed [*those that follow him*] and her seed; and he [*Christ*] shall bruise thy head, and thou shalt bruise his heel.

Enmity is a mutual hatred. Someone asked if the serpent represents Satan, or evil? Certainly both. In the natural world there is an almost universal revulsion by man or beast to look upon a serpent or to come across one in the wild.

In the Book of Mormon there is a reference to “that old serpent” (2 Ne. 2:18; Mosiah 16:3); and in the Book of Revelation, he is called the Dragon (Rev. 12:9). However, during the time that Moses placed a fiery serpent upon his staff, that serpent represented Christ (Num. 21:6, 8; 1 Ne. 17:41).



In many ancient cultures the serpent is a symbol representing the resurrection because of its ongoing regeneration in shedding its skin. It also can represent eternity—it just keeps going and going.

We see elsewhere that Satan vows to possess the bodies of those spirits that come through Adam and Eve. In order to protect us in this life against evil, and against Satan's desire to possess our bodies and to have control over us, God has given us a natural hatred and revulsion to evil. We are born to recognize and recoil from evil; it is a knee-jerk reaction to get away from it! We can see this even in children—they instinctively know when something is evil and wrong. This puts us on even ground here in mortality so that our agency can judge us. Satan cannot control except that which we give him.

The symbol and the reality are both there. We have a natural revulsion to serpents, and we have a natural revulsion to evil.

In this verse we see that the seed of the woman (alluding to Christ) will have power to crush the head of the serpent. Christ has all power to crush His enemies, and that last enemy is death. Joseph taught:

“Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until He had put all enemies under His feet, and the last enemy was death.” (TPJS p 297)

This statement by God to the serpent is fulfilled in multiple ways. We get to choose by our agency whom we will follow. We are on equal ground. Opposition here is equal, and we get to break the tie, so to speak, in choosing which direction we will follow. It's the doctrine of the Two Ways: there is good and evil. We can't know good without evil. If the devil makes us do it, then we cannot be condemned for it. And if God makes us do it, then we cannot be blessed for it. The Spirit can either direct us or we can be directed by wickedness. It comes down to our own choice. Hugh Nibley said:

If every choice I make expresses a preference, if the world I build up is the world I really love and want, then with every choice I am judging myself, proclaiming all the day long to God, angels, and my fellowmen where my real values lie, where my treasure is, the things to which I give supreme importance. Hence, in this life every moment provides a perfect and foolproof test of your real character, making this life a time of testing and probation. (Hugh Nibley: “Zeal Without Knowledge,” Approaching Zion, p 66)

Moving on with **Moses 4:22-25**:

22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. [*Hebrew word for “desire” = support or sustain*]

Notice that a judgment has been first given to the serpent, and now God is telling Eve what will now be the case for her. And we see what the Lord tells Adam in v 23. Eve will bring forth children *in sorrow*, and Adam will eat from the ground *in sorrow* all the days of his life.

23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

The exact same word, sorrow, is used with both Adam and Eve. This is God’s judgment. Sorrow, in Hebrew (itzə-bowen), means to work, toil, and labor in pain. The suffering will be no worse for Eve that it is for Adam.

Regarding Eve, Verse 22 says, “...thy desire shall be to thy husband, and he shall rule over thee.”

The Hebrew word for “desire” means “thigh, shank, or leg,” or in our terms, she is to hold up, support, or sustain him, and he will preside in the home. What the Lord is telling her is that now that she is out in the lone and dreary world, where she will have to work out her own salvation, their previously shared responsibilities will be divided. They could not say, “The devil made me do it,” nor could he say, “My wife made me do it.” We cannot and should not allow anyone to stop our eternal progression. Our own agency holds us accountable for our own progression. Her priesthood responsibility is to sustain her husband, and he is to administer and preside, each now having divided duties that were once shared in the Garden. The Priesthood that is functioning in this environment is the Patriarchal Priesthood. Two people hold the Patriarchal Priesthood together; there is no patriarch without a matriarch.

In the Old Testament, the matriarch’s priesthood responsibility was to prepare and present her children to her husband for the administration of the necessary ordinances of salvation and exaltation. This is readily seen in the story of Rebekah and Isaac, and their sons Jacob and Esau.

The time had come for Isaac to bestow the birthright blessing to his son, the son who would be the next Patriarch. The record explains that Rebekah told Jacob exactly what to do (Gen. 25).

Rebekah has the “goodly raiment” (priesthood garments) in her closet and she puts them on her son. She explains to Jacob the questions that will be asked, and tells him the key words, signs, and tokens that will need to be repeated to Jacob for his blessing and endowment. She then presents Jacob to Isaac for the necessary ordinances, thus fulfilling her role as the matriarch.

Here the given name of the first born is given to the patriarch as a key word to legitimize the blessing. The act of Jacob taking upon himself **a new name**, even the name of the first born (Esau) may be in response to the command of Rebekah that Jacob "obey" her voice.

Jacob knocks on Isaac’s door: (Knock, Knock, Knock)

Isaac asks, “Who is there?”

Jacob says, “I am Esau [*his new name*], thy firstborn.”

What is wanted?”

Jacob responds, “I have been true and faithful in all things, and I have come seeking my

blessing from your hand.”

Jacob invites him in, and then tests him to see if he is wearing the proper garments of the Holy Priesthood: “Come here that I might feel thee and touch thee,” says Isaac.

And then he says: “Come here that I might smell thee,” and he embraces his son, and then pronounces the Abrahamic Covenant upon him.

That covenant given to Jacob is the same covenant Abraham received, that of Priesthood, Posterity and Inheritance. Rebekah, like Eve, and Isaac, like Adam, prepared their children to receive the eternal covenants and ordinances necessary for their salvation and their exaltation, each working together for the benefit of their posterity, but with duties that were divided.

Covenant Blessings	Pre-Fall Blessings and Duties (Equally Shared)	Post Fall Responsibilities Are Divided	At Exaltation their Pre-Fall Blessings are restored
Priesthood	Both Adam & Eve have Dominion or Priesthood given to Them. (See TPJS. P 157)	Eve is to uphold, support, and sustain her husband. (Eve holds the Matriarchal Priesthood.) Adam is to administer the Gospel in the home. Adam holds the Patriarchal Priesthood	All Powers, Dominions and Principalities See D&C 132:19-20
Posterity	God “blesses” “Them” to multiply & replenish the earth = Posterity	Eve is to bear the children, Provide Posterity	Eternal Lives
Inheritance	God “blesses” “Them” to subdue the earth or create an inheritance for their posterity	Adam is to subdue the earth, Create an Inheritance	Everlasting Inheritance

In Exaltation, this righteous couple, in the image of God and worthy for that exaltation, receive the blessings of the Abrahamic Covenant jointly, which now gives them the power that makes God *God*; they can now preside over posterity without number that can fill eternal worlds. Their inheritance is “worlds without number,” and there can be no end to that creation.

In Exaltation, the Priesthood given to them (the exalted couple—now deity) includes all heights, depths, dominions, powers, principalities and all power and authority as they come back into that exaltation. That is one reason why this Abrahamic Covenant is so very important! It is the Covenant of Exaltation, and of Priesthood, Posterity, and Inheritance (D&C 132:19-20).

Abraham tells us in **Abr 1:3**:

3 It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me.

He is telling us that it is not his covenant, but that it came from God and from the first fathers, even from Adam. Moses 2:28 is where Adam receives this pre-fall blessing, and in Moses 4 this blessing is realized in mortality. When we receive the Gospel, which sits between mortality and Exaltation, we then can participate in that endowment *that restores those blessings in this life* for our anticipated exaltation, based upon our faithfulness.

Everything comes back to this Patriarchal Priesthood. Joseph taught that there were three Grand Orders of Priesthood: We are concerning ourselves here with the Patriarchal Priesthood.

“The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.” [See TPJS p 322, 323]

The Patriarchal Priesthood functions in the Temple and in exaltation. The Melchizedek Priesthood functions to get us from the Garden of the pre-earth through this lone and dreary mortality and back into the gates of the Garden of Eden (Temple,) where, as a worthy couple, we can receive the restored covenant blessings of the Patriarchal Priesthood first given to Adam and Eve (together) before the fall, and enter into the Garden to walk with God in the cool of the day.

When we prepare for exaltation, Christ and the power that is inherent in him becomes the very power and authority that makes us Gods. Only God can bestow this power upon us as we move from mortality into eternity. God himself has to give that to you. The Father has this patriarchal authority. He has to embrace you the same way as Jacob was embraced by his father Isaac; the same way as Jacob embraced the angel and received the blessing of Priesthood, Posterity, and Inheritance.

Question: *What then were those cursings pronounced on Adam and Eve?*

The cursing was the dividing of responsibilities for the righteous in mortality so that we could work out our own salvation in fear and trembling. Here in mortality, the righteous couple who understands these responsibilities can work out their exaltation together.

The endowment then becomes the instructions that enable us to develop the character of God, thus allowing us to enter into the Celestial Kingdom; for without the character of God, we cannot enter in. We have to have the same nature that God has, one of Charity, in order to enter into our exaltation. The covenants that we make are promises that we will be obedient to those laws. A covenant is not the law. A covenant is a promise of obedience. There are certain laws that we must covenant to be obedient to. After we promise to be obedient to God

in the waters of baptism, we then can covenant to those other laws, which, if we are true and faithful, will naturally create within us the character that makes God *God*.

When we stand at the veil, we can say not only, “I have been true and faithful,” but by *being* true and faithful, “I now have the character that makes God *God*.” That’s what being true and faithful means: I have charity; I have the pure love of Christ. I am willing to give all that I have for the sustaining and the building of the Kingdom. I am willing to take care of the poor and the needy, both spiritually and temporally. I am willing to consecrate all that I have and all that I have been blessed with to the Kingdom of God for the establishment of Zion. I have been true and chaste in all relationships, and I am now worthy to enter into thy presence and receive the eternal exalting blessing of Priesthood for me and my posterity, and to inherit all that the Father hath, becoming an heir and joint heir by entering into the presence of God.

What we are seeing here in these few chapters of Genesis and Moses is what is commonly called the Abrahamic Covenant. The Abrahamic Covenant which Abraham sought for, lived for, and died for, gives the very power and ordinances that makes exaltation possible to every individual. It is explained right here in these chapters that we have studied thus far. The Fall resulted in the division of those responsibilities that were given in the Garden of Eden so that we can learn to be true and faithful in the performance of responsibilities to which we are best suited, and be able to come back to the presence of God.

Moving on... The Lord tells him what else will be expected of him in **Moses 4:24-25**.

24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

25 By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for *thou shalt surely die*—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return.

What God is telling Adam here in 23, 24, and 25 is that life on earth is going to be hell! In sorrow you will bring forth children; in sorrow you will have to work to feed them and your wife. You will sweat all the days of your life; the ground will bring forth thorns and thistles. You will have to work hard just to eat. But then the Lord says in this verse: Don't worry! There is light at the end of this tunnel—you get to die!! There is hope because you get to die! (*Much laughter*)

That's what v 25 is telling us: Life is going to be bad; life is going to be rotten—*until thou shalt return to the ground*. And then it won't be so bad, because death is an event we live through, and there will be no more troubles, cares, or sorrows (Alma 40:12). Everyone gets to do the same thing. We've got our ticket and we're on the roller coaster, but the time will come that the ride will come to an end and we have to get off.

Now that the Fall has taken place, and let's go back to **Moses 3:23** to tie all this together:

23 And Adam said: This I know now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

The word for Woman in Hebrew is the feminine of Man, “isha.” But here in Moses 4:26, Adam, who has a responsibility to name all of the creatures of creation, says this about the last and probably the most important creation, Woman:

Moses 4:26

26 And Adam called his wife’s name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many.

Now that the Fall has taken place, she becomes Eve, the “mother of all living.” As a mortal, she is now in a position to have posterity, and thus she becomes the “mother of all living.” It was not possible to be the “mother of all living” until after the Fall took place. And notice: she gets a name change because she is now entering into a new environment with new responsibilities. A name change always accompanies a move from one environment to a new environment.

Some of you will have noticed that the Temple narrative has Adam calling the woman “Eve” before the Fall. But she cannot become Eve until after the Fall because her name is not changed until then. Scripturally, she is given one name (Woman) when she is formed and another name (Eve) after the Fall. They are different events. Keep in mind that those events were compressed for the sake of time in the Temple narrative and are not scripturally accurate as presented.

We will close with **Abr 1:2-3**.

2 And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers [*that endowment of power*], and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

3 It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me.

Abraham sought for and obtained the same blessings given to Adam and Eve in the Garden. He obtained the right to administer the same to his posterity. He sought for further light and knowledge, and obtained the endowment that came down from the first father, even the first man, Adam.

The patterns discussed tonight deal not only with Adam and Abraham, they also deal with those concepts that we participate in when we attend the Temple as we do work for the dead. We participate in them as we seek for further light and knowledge, as did Abraham, desiring to receive further instructions and to become a rightful heir, and to hold that Patriarchal Priesthood, which is that sealing received under a patriarchal priesthood. Everyone receiving those sealing ordinances receives the right to receive Priesthood, Posterity, and Inheritance,

not just for this life but also into the eternities as you create worlds for those other spirits to live on.

The scriptures are exciting. Read them. Study them and seek to understand them the best you can. All need a relationship with Christ in order to initiate and realize the potential of the ordinances we have received. The ordinances mean nothing unless we can stand at the veil prepared to be embraced by God because we have the character and nature that God has. This must be brought about by the exercise of our own agency.

Moses 4:23-29, 32 – History & Doctrine – Tradition or Doctrine – Coats of Skins – Ritual Embrace – Meaning of Atonement

As we begin continue our discussion of Moses, we have seen the heavens and the earth created; we have seen Adam & Eve fall. We spent 14-15 weeks discussing these two episodes, and I know that CES cannot imagine why any class would take even 15 weeks to study the whole Pearl of Great Price, let alone 15 weeks discussing just 4 chapters of Moses! In the coming weeks we will be discussing the Atonement.

Question: Could you comment a little on D&C 93:30? I'd like a little clarity on the portion having to do with intelligence.

30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

Joseph used the phrase, “Intelligence of spirit” (TPJS p 353). The definition of “intelligence” is *the spirit's ability to seek for, receive, and be obedient to light and truth*. It has agency, and all truth (for light and truth is what we are made of), and is independent in that sphere in which God has placed it, to act for itself, as an intelligence of spirit, otherwise there is no existence. That is the way I understand what this scripture is talking about, as well as Joseph Smith.

Look at **D&C 93:23-29**:

23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

24 And truth is knowledge of things as they are, and as they were, and as they are to come; . . .

26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

27 And no man receiveth a fulness unless he keepeth his commandments.

Here it explains the need to seek for, receive, and be obedient to light and truth:

28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. *[obtains a fulness of light and truth]*

29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

Question: Why then do some want to pull out their pitchforks and skewer me when I try to explain this scripture in its plainness?

Because TRADITION IS STRONGER THAN DOCTRINE! Even Christ fought against the traditions of the Pharisees. After Jesus had raised Lazarus from the dead, many of the Jews began to believe in Him on the spot. He was becoming more popular. The Chief priests and

the Pharisees gathered in council and wondered what would happen to them and their station in the community if Jesus was allowed to continue teaching his doctrines and exhibiting more power than their traditions (John 11:45-48). This directly led to the chief priests conspiring to do away with Christ because they saw that their traditions were in danger of being no longer believed, which would eliminate their power or authority within Jerusalem.

The Terrible Question you are really asking is: How do you teach people who really do not want to know? You can't, and you don't.

The sins of Israel are the sins of Israel in every generation and in every dispensation. A problem during one era was no doubt a problem in the previous era and remains a problem in the next era. That's what both the Old Testament and the Book of Mormon shows us. D&C 20:9 tells us that the Book of Mormon is a record of a fallen people. The Old Testament is also a record of a fallen people. The Book of Mormon is about a Promised Land. The Old Testament is also about a Promised Land for the Children of Israel. The Book of Mormon contains the deed restrictions for this Promised Land, and the Old Testament contains the deed restrictions for that Promised Land. Both books show us that if the people do not keep the deed restrictions for their respective Promised Lands, they will fall into captivity. All scripture is a record of a fallen people because the sins of Israel are the sins of Israel in every generation and in every dispensation. Israel is defined as those who know and understand the Gospel. Christ says in the book of Mormon that *those who do not accept the Gospel are not His* (3 Ne 14:24, 26; 15:1).

We are going to continue with Moses 4. We left off around v 26, but let's review quickly the consequence of Adam's Fall starting at **Moses 4:23-25**:

23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

Notice that it says that the ground is cursed for Adam's benefit. Adam is not cursed—only the ground is cursed for his benefit. Now he is entering into a temporal world, and the Lord tells him that “in sorrow” will he eat of the ground all the days of his life. The words “in sorrow” are the exact same words the Lord uses when explaining Eve’s consequences to her. (See v 22)

24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb [*Old Hebrew word for Vegetables*] of the field.

25 By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return.

The Lord is telling Adam that life in the temporal world is going to be rough: he will have to sweat, toil, and labor in pain all the days of his life UNTIL he returns to the ground. There is a release from all this—he gets to die! His eventual death is the consequence of partaking of the tree of knowledge of good and evil (See Moses 3:16).

Question: Is there anywhere in scripture that tells us that it is OK to want to remain on earth as long as possible?

No, but scripture does provide comfort to ease the fears we might have about death. There are four spiritual needs that are answered by scripture.

We are spiritually empty: we have need of spiritual nourishment to body and spirit. We have that need for direction, hence the reason for so many religions. All people are looking for direction.

We are lonely without God: we have this inherent desire to be with God. The Lord tells us that enmity has been placed between Lucifer and the seed of the woman. That enmity is within all of us; it eschews evil and draws us closer to God.

Because of guilt and sin we have a *spiritual need for repentance*—to become clean and free from the sins of our generation.

Death is everyone's fear in mortality—to give up this life for the one that lies ahead will be everyone's supreme sacrifice (“giving up the Ghost”).

The reason we have scripture is to answer these main spiritual concerns and questions about our mortal life and that which follows. Like birth, death is an event that we will live through. Because we have not yet experienced that type of death, the fear of death remains. Those who have experienced so called Near Death Experiences (NDE's) have no fear.

When it came time for Christ to sacrifice his own life, it became something He had to do on His own. He told the Father, “It is finished,” and gave up the ghost (John 19:30). It was His supreme sacrifice, and it will be ours as well.

Getting back to our text in **Moses 4**... Now that Adam & Eve are out of the Garden of Eden, we see in v 26 that he called his wife's name Eve.

26 And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many.

She is no longer Woman, but is now called Eve. Her new name signifies her entering into a new environment with new responsibilities. Now that the Fall has taken place, she can now have posterity; now she can become the “mother of all living.” The Hebrew word for Eve is Cha'vah, which means “the giver of life.” Going on:

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them.

The “coats of skins” are very important in scripture, in our religion, and in ancient Jewish traditions. As we talked about earlier, in order for Christ to make these skins, an animal had to die. This was the first sacrifice. No doubt it was a lamb that was slain because that becomes the best leather once it is prepared. Thus the very first sacrifice was performed in the Garden of Eden by Christ. The very first Pascal lamb was sacrificed in order to prepare the skins for

Adam and Eve in order to cover their nakedness. In reality and also metaphor, the skins were used to cover both their nakedness and their transgression.

The Hebrew word for coat is *garment*. What is interesting is that the word for *garment* and the word for *Atonement* is the same word, Kippur. You have heard of Yom Kippur, or the Day of Atonement. The Hebrew word Kippur means to cover up or wrap around like an embrace, which also is a way to describe the Atonement. In almost every ancient middle-eastern language, the root word for Kippur means that close, tight, embrace of the robe, the clothing of God. (See FAQ for the stories and legends of the garment of the Holy Priesthood.)

Question: What does the word 'Pascal' mean?

Pascal means the Passover Lamb, the one that atones for the sins of Israel and for all mankind. It is the lamb of the Passover. When the Angel of Death went through the camps of Israel while they were in Egypt, they had been instructed to place the blood of a Pascal lamb on their doorposts so that the Angel of Death would “pass over” their homes. The Pascal lamb is what saved Israel from the Angel of Death, and the garments made from the Pascal lamb is what covered Adam and Eve preparatory to them being cast out into the lone and dreary world.

Remember, before the Fall there was no need for a Savior. But *if* they partake, *then* a Savior will be provided. The role of Savior has as a provision that He will be the mediator between Man and God. It is as Paul talks about in his letter to Timothy. Look at **1 Timothy 2:5**:

For there is one God, and one mediator between God and men, the man Christ Jesus;

As Mediator, Christ is assigned the duty of preparing the skins that will be used to cover up their nakedness. Keep in mind that in the preparation of these skins, the animals used become the first sacrifice or the first instance of the shedding of blood (Atonement) by the Savior to cover their nakedness. There is symbol and reality in all of that.

The Reality	The Symbol
They were naked	Nakedness represented their transgression
Blood was shed	An Atonement was made
Garments of skins were prepared Skins were provided to cover their nakedness	

When we participate in our endowment, we receive a garment that represents the very same thing—the coats of skins prepared by Christ to cover our nakedness and to represent the reality of His atonement. Another important reality is that Christ himself was assigned to prepare those coats of skins and provide that covering or that atonement for Adam & Eve.

Question: Help me reconcile the “if, then” clause. How is Jesus the Savior for this world AND all of the other worlds that have been or will be created?

If the Plan is functioning properly, *then* a Savior is provided. Until the fruit is eaten, there is no need for a Savior. Jesus is not a “new Savior” for this and all other worlds. He is the Savior whose atonement is *infinite and eternal*. He is the Lamb slain before the foundation of the world. All other worlds have to go through the same thing: mortality and death has to be introduced. *If* they partake of the fruit, *then* a Savior will be provided. The Plan of Salvation requires Adam to die, and as Joseph said, “It was not given for Adam to partake of the fruit, but it was given unto Adam to die.” While they were still in the Garden, they were in God's presence, thus there was no need for a Savior, and no need for the Gospel Plan of Salvation, nor any need for a mediator.

The essence of the plan we agreed to in the pre-earth life was that we would come to earth where we would suffer and eventually die, and in order that we could be resurrected, 4yan Atonement would be provided.

Question: How will the people on the other worlds recognize that Christ did what he said He was going to do?

You will remember that when Christ appeared to the Nephites, he bade them to feel the prints in his hands and feet and side. Those marks are the signs and tokens of His crucifixion. His body was not restored to its perfect frame. When He appeared to the Apostles in Jerusalem, he bade them to feel and handle Him because a spirit did not have flesh and bones. He specifically instructed Thomas to place his fingers in his side and to feel the wounds on his hands and feet. Those are the signs one could recognize if a true messenger came with power from God. Joseph taught in D&C 129 that when you shake the hand of an angel you are testing him for the tokens. Thomas got labeled a “doubting Thomas,” but in fact, he had been taught how to recognize a true messenger from God. When he declared that he would not believe unless he could see and test for himself, he was doing exactly what he had been taught to do—he was testing Christ for the signs of the Crucifixion! (See John 20:25-28)

Those same signs will exist for every world. The two things that are the same for every world without number is **1)** those who have the potential to become like God will be created in the image and likeness of God, and **2)** the Gospel will be the same. The signs and tokens of his crucifixion and atonement will also be the same and will be recognized in every world that has been and will be created. That is why Jesus does not have a perfect, resurrected body.

There must be opposition in all things. But think about this: Does Satan have to be there to provide the opposition? The scriptures answer that question, and as we go along we will look into that further.

Getting back to v 27: The coats of skins (the garments) represents the atonement in an even more physical sense than the symbol represents.

As mentioned, the word in Hebrew for Atonement is Kippur. Adam was not only given the coats of skins but there is also another reality we see later in Moses 6. Atonement is an Old

English word and not a Hebrew word at all. It literally means be “at-one-with.” To be at-one-with God is what atonement actually means. In the Greek New Testament, the word for atonement is “reconcilio,” which means “to be seated again with” or reconciled with God (as in being seated on the throne with God).

Hebrew	Kaphar	To cover, to wrap, to forgive
Arabic	Kafara	Tight squeeze, to draw close
Egyptian	Hapet (heh-fet)	Ritual Embrace
Latin	Capto	Monk's Robe, pulled tight around the body
Aramaic	Kafat	Close Embrace or tight Hug
Persian	Kaftan	A garment to embrace the body

All of these words have the same root word which means to cover up, draw something close, or embrace. That's the meaning of the word Atonement (“The Meaning of the Atonement” by Hugh Nibley, “Ensign” July 1990).

When Nephi talks about the Atonement, he says this:

But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love. (2 Ne 1:15)

To be embraced by God is the definition of the atonement! Look over in **2 Ne 4:33**.

O Lord, wilt thou *encircle me around in the robe of thy righteousness*! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy. (2 Ne 4:33)

See the Latin form “Capto” here? Encircle me in the robe of the righteousness. Look at **Alma 5:33** and **Alma 34:15-16**.

33 Behold, he sendeth an invitation unto all men, for *the arms of mercy are extended* towards them, and he saith: Repent, and I will receive you. (Alma 5:33)

15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

16 And thus mercy can satisfy the demands of justice, and *encircles them in the arms of safety*, while he that exercises no faith unto repentance is exposed to the whole law

of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption. (Alma 34:15-16)

In the temples of the Middle East, there are straight axis temples, and bent axis temples. In a straight axis temple, if you walk in one door, and keep right on going in a straight line, you will end up in the Holy of Holies. In a bent axis temple, you walk in one door and go straight ahead for a ways, then usually make a 90 degree left hand turn, which leads directly into the Holy of Holies.

Most Egyptian temples are what are called straight axis temples. If you go into the Temple complex at Karnack, in Luxor, the building or room furthest back from the entry door is what is known as the Holy of Holies. It is the smallest room, the darkest building, with the lowest roof, the highest floor, and the lowest ceiling of any other room in the Temple.

Outside the Holy of Holies at the Temple of Karnak there are two pillars. These two pillars each have six vignettes describing the ritual embrace. There is an order to the ritual being depicted in these carvings, the last of which, the high priest and pharaoh must receive before he can enter into the Holy of Holies.



The interesting thing is what is being said as this ritual embrace takes place: The upraised hand in this hieroglyphic means that words are being exchanged between the two. Ptah (God) and Ramses (Pharaoh) engage in this ritual embrace, and Ptah says to Ramses, "I give to thee all life, strength (priesthood power), and health."

This is similar to what Abraham received when he was blessed with Priesthood, Posterity and Inheritance.

That is the purpose of the carvings on the Egyptian pillars—to show what has to take place before one can enter into the Holy of Holies, or the presence of God. Redemption has to take place before one is even worthy to enter into the Holy of Holies, or into the presence of God, and before one can receive “all that the Father hath,” or before one can become a joint-heir with Jesus Christ.

In the ritual embrace depicted on the pillars, the Pharaoh has to embrace the God. The Pharaoh has to place his feet next to the God, and then they have to put their hands on each other’s shoulders. Both parties embrace each other. This is why it is called the “Ritual Embrace.”

In the word that means atonement (Hpet), The God embraces the Pharaoh and says: “*di ankh djed wa’as snb*”

(*Di*) I give unto you

(*Ankh*) Immortality, or eternal life.

(*Djed*) I give unto you Posterity or endurance of Linage [this is stability, or endurance through your posterity]

(*Wa’as*) He bestows upon him the Priesthood, the very powers that make God *God*.

(*Snb*) And then He gives the Pharaoh eternal health

The vignettes carved on these pillars, which depict the ritual embrace, are intended to show the preparatory steps necessary to progress onward and upward into the presence of God. Knowledge is required. All supplicants will be tested on the knowledge received along the way. The reality of the atonement is becoming *at one with God*. The supplicant becomes one with God when he had the character of God. The deity then embraces the supplicant, becoming one in that ritual embrace.

When you have been true and faithful and have done everything that you possibly can—when you have been washed and pronounced clean, and are resurrected, you will stand before God and declare that you have been true and faithful in all things. God then legitimizes and actualizes the atonement as you become one with God, and He bestows upon you the very powers that make God *God*. You receive His powers and become a joint heir with Jesus Christ, receiving all that the Father has as you are admitted into His presence. This occurs because of the reality of the Atonement. That’s why Nephi used the concept of being “encircled eternally in the arms of his love.” That is the meaning of the Atonement—to be encircled about in the robe of his righteousness.

When Jacob was wrestling (embracing) the angel, the angel gave him a new name and the Abrahamic covenant, which, as we have already learned, is the same blessing given to Adam and Eve in the Garden—Priesthood, Posterity, and Inheritance. This is what the Kippur, or garment, given to Adam to cover his nakedness means: something embracing you. Christ shed the blood of a lamb and made a garment of skins for Adam and Eve to embrace them because they had covenanted to be true and faithful in all things. Abraham wanted the same thing, the blessings of the Fathers: The priesthood for him and for his posterity and the right to administer the same (Abr 1:2-3). By virtue of the covenant that Abraham received, all the families of the earth will be blessed (Abr 2:10-11).

Question: *Is there more than one type of Embrace?*

Yes, there are actually three types of embrace. What we have discussed thus far is the ritual embrace, which is an ordinance. In scripture there is the ritual embrace, the sacred embrace, and the mutual embrace. The *ritual embrace* is an ordinance that we participate in. The *sacred embrace* occurs when we begin to comprehend the importance and sacredness of our participation and the responsibility we have to change our character. The *mutual embrace* is the embrace by God at our exaltation. **D&C 132: 30-31** says:

30 Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

This verse is discussing the ordinances of the endowment. The mutual embrace cannot occur unless and until the sacred embrace is understood and comprehended beforehand. Remember

that sequence in Moses: “For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified” (Moses 6:60). The Mutual Embrace follows the same pattern or order. Continuing further, we see in v 31:

31 This promise [*of exaltation*] is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law [*your exaltation, or your ACTUAL endowment of power*] is the continuation of the works of my Father, wherein he glorifieth himself. (D&C 132:30-31)

By this endowment of power, by this ordinance, by our comprehension of our actions and motives, we can receive the mutual embrace, those words and powers that make God *God*. It is good for you and it is good for God—it is mutual! This is the continuation of the works of the Father, wherein He receives further glory as we become exalted.

Getting back to our text in **Moses 4:28-29**:

28 And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever,
29 Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;

Adam was not made immediately aware of all knowledge of good and evil when he ate of the fruit. No, it took him about 935 years to become aware. Even little children have to work into this awareness, and they are whole from the foundation of the world.

Turn to **Alma 12:31** (This chapter covers the same subject we see in Moses 4.)

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

Comment: This seems to describe the necessary component of agency.

Exactly! Agency cannot function in the absence of knowledge and the agency of salvation must be in the presence of both good and evil; hence the necessary requirement of opposition. One cannot choose good if there is no evil. We have to choose good in the presence of evil, thus this power to choose will either damn us or it will exalt us!

Good has to be chosen in the presence of evil; that’s what Alma 12:31 is telling us. They became as the Gods, knowing good from evil, and they were now in a state to act according to their own wills, whether to do good or to do evil. In between the power of knowledge and the power of action is the power of agency: Knowledge ↔ Agency ↔ Action

Going on in **Moses 4:30-31**:

30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.

31 So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

We learn more about this in **Alma 42:2-10**:

2 Now behold, my son, I will explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—

3 Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit.

Partaking of the fruit of the Tree of Life would lend him immortality outside the presence of God.

4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

5 For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

Q: What would be Satan's next step in his effort to frustrate the Plan of God? Yes. He would try to get them to eat from the Tree of Life. That's why God placed Cherubim and flaming sword to guard the entrance to the Tree of Life: in order to keep Adam away, and (I believe) to keep Satan away, too. Satan, not knowing the mind of God, thought he could frustrate the whole plan by getting Adam to partake not only from the Tree of Knowledge of Good and Evil, but also from the Tree of Life.

6 But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth [*man is now mortal*]—and man became lost forever, yea, they became fallen man. [*because they could die*]

7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to *follow after their own will*.

Stop and ponder this verse. It is telling us that because we are no longer in the presence of God (temporally or spiritually), we have the power to follow after our own will.

8 Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness. [*We are not allowed to partake of the Tree of Life just yet*]

9 Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Being cut off from the presence of God is connected to both spiritual and temporal death. According to this verse, the choice to leave the presence of God implies that physical death is going to be involved.

10 Therefore, as they had become carnal, sensual, and devilish, by nature [*not because of Satan*], this probationary state became a state for them to prepare; it became a preparatory state. (Alma 42:2-10)

Let's go to **Moses 6: 53-55:**

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

Paul says the wages of sin is death, a physical death and a spiritual death—the physical death of the physical body, and separation from the presence of God, which is a spiritual death. The Lord tells Adam that he has forgiven Adam his transgression. That means these two deaths have been taken care of (by Christ) and he will not have to worry about them.

54 Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, [*the physical death and the spiritual death*] wherein the sins of the parents cannot be answered upon the heads of the children, for they [*children*] are whole from the foundation of the world. [*Children are not fallen*]

That's why when a child dies before the age of accountability, or the age for baptism, there is no spiritual death for that child. His exaltation is guaranteed. Why? Because the Lord has forgiven Adam his transgression committed in the Garden of Eden. It is all taken care of, and has been since the beginning, as Christ is the Lamb slain before the foundation of this world. The effects of the Fall have been taken care of for all; that is Grace. Nevertheless, we can and do fall again, but only to a spiritual death, because “sin conceives in our hearts” as we live in mortality. For salvation now, mercy must be activated, and that can only be done by exercising faith in Christ and his Atonement unto repentance.

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin [*in a sinful world*], even so when they begin to grow up, sin conceiveth in their hearts [*not because of Satan, but because of their own nature and the environment in which they live*], and they taste the bitter, that they may know to prize the good.

As we read back in Alma 42:7, mankind is left to follow after his own will. That is the beginning of “fallen man.” Do you want things done according to your own will, or God's will?

Humility and Pride are both manifestations of will. An attitude of “my will be done” is pride. To choose God's will at the sacrifice of personal will is humility.

Moses 4:32

32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.)

We have talked about this parenthetical verse before. Here the Lord tells Joseph Smith that the contents of the Book of Moses are only for believers.

The Book of Moses is an exciting book. We have gotten through Moses 4. Chapter 5, in my opinion, is one of the best chapters in all of scripture. What was in the original endowment at Nauvoo? It was what Joseph Smith restored in chapters 1 through 5! In order to condense it all down from a day and a half to an hour and a half, it had to be abridged over and over again. We are reading the concepts in the Pearl of Great Price that answer all of the questions. The events that take place in and around the Garden of Eden are the events that we ought to look to in order to prepare ourselves and our lives, as well as our children and their lives. These chapters contain that Endowment of Power that helps us to understand where evil originated and how to control that evil, as well as how Satan works in the world and on us. This knowledge gives us the power to go out into a world that is so terrible and rotten and choose good in the presence of evil.

The scriptures are here so we can learn. I cannot argue with anyone's belief or opinion, but when you want to talk about the scriptures, we can have a discussion. It does not matter to me what orator you want to believe, the scriptures remain the standard by which we can measure every man's doctrine. In this class the scriptures are that standard.

Moses 5:1-12 – Many Adams – Intelligence of Spirits – Purpose of Ordinances – Angels Teach Adam the Gospel – The Law of Revelation

Are there any questions from last week to get us started tonight?

Question: Regarding Moses 4:26; Is this talking about Eves on other worlds? What does it mean when it says, “which are many”?

26 And Adam called his wife’s name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many.

Yes, there are many Eves, one for each world. There are also many Adams. Look back in Moses 1:34; we see the same thing being said about Adam. (See previous discussion, pg 77.)

34 And the first man of all men have I called Adam, which is many.

The reason for this conclusion is seen in **Moses 1:33**:

33 And worlds without number have I created; ...

Worlds without number have been created, and there is an Adam and an Eve for each of those worlds. In Moses 1 the Lord is giving Moses, Joseph Smith, and us a view of the eternities, and that expanded view is seen up until v 34, when the scene switches to only this earth and the inhabitants thereof, as it says in v 35:

35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power.

Question: But there are still only a certain amount of spirits designated for each of these worlds?

Yes, every world has its own Council in Heaven, because the Lords says in v **38** that “as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.”

Reasoning further, given there are worlds without number, there is not just one council for an infinite number of worlds; each world has to have its own Council in Heaven. So, Adams there are many, and Eves there are many.

Question: Christ is the Savior for this and all other worlds, yes? Then I assume that He went to all those other worlds to prove what He had done here, yes?

No doubt, and there is also no doubt that the inhabitants on those worlds knew and understood His mission long before this world was ever created. The same way that the prophets in the Old Testament taught that the Son of God atoned for original guilt, which Enoch taught about 2700 years before Christ was born, prophets in other worlds could have been teaching the same thing. The main difference is that on this world the Son of God received His body and completed His mission by the shedding of His blood. He lived, He died, and He was resurrected, all according to that which was prophesied and written. (See 1 Ne. 10:18; Mosiah 4:6-7; Mosiah 15:19; Mosiah 18:13; Alma 12:30; Alma 13:3, 5, 7-9; Alma 18:39; Alma 42:26; Ether 3:14; Ether 4:19).

Perhaps we needed a historical event to occur for us to believe, and the other worlds did not.

Question: Do you know who made the statement that this was on the only world wicked enough to crucify their God?

Both Joseph Smith and Nephi:

I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die. (TPJS p. 328)

3 Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him—for thus it behooveth our God, and there is none other nation on earth that would crucify their God. (2 Ne 10:3)

Question: Will the people in the other worlds go to the same kind of after-life that we anticipate?

I believe they will. If God created those other worlds and they all had the potential to become like God, and they were created in His image and likeness, then they will look like we do. They will be the same as us. The other thing that will be the same is the Gospel. The sacrifice is infinite and eternal.

Alma 34:10, 14

10 For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

14 And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal

That's why we have Moses 1. A panoramic view of the eternities is given to Moses (and us). The Lord says that his Only Begotten created all of those worlds:

Moses 1:31-33

31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

32 And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

33 And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

D&C 76: 24 says the same thing:

24 That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

The worlds are created and the inhabitants become sons and daughters unto God because of Christ. He was also their creator. He is the Savior of all worlds and His sacrifice is infinite and eternal.

Moses is receiving this vision of the Big Picture, and God tells Moses that he has been created in the image of His Only Begotten (Moses 1:6) To recap, the two things that will be the same in all worlds: 1) those spirits who have the potential to become like God will have been created in the image and likeness of God, and 2) the Gospel will be the same. I believe that Christ's body was resurrected with the marks of his wounds because they would be the signs and tokens used to recognize a true messenger from God. I believe the same signs and tokens of His sacrifice will be used to identify the Savior and Redeemer to those other worlds.

***Question:** What are the odds that we came to the same earth that Christ came to?*

The odds are that we came to the worst world? The Lord answers that question in **Moses 7:36**. It was the worst one!

36 Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.

***Question:** Do you think we were we assigned to this earth?*

As spirits we progressed as far as we could, and we knew that we needed to progress further, and that we needed to seek for further light and truth amid other difficulties. The desires, appetites, and passions of a physical body are some of those difficulties that our spirit needs to overcome to become like God. There is a battle between the spirit and the body of flesh that

the Apostle Paul taught about. The spirit needs to seek for, receive, and be obedient to light and truth, and the physical body provides that opposition as Lehi taught in 2 Ne 2:28-29.

2 Ne 2:28-29

28 And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the evil which is [*contained*] therein, ...

As we accept light and truth and are obedient to light and truth, our spirit begins to gain control over the physical body, which then gives us the opportunity and the ability to progress further than it might otherwise. Our physical body demands the satisfaction of desire, appetite, and passion. As the spirit learns to have control over our physical body and those desires, appetites, and passions, it gains further light and glory and intelligence, and also the ability to submit our will to the will of God rather than operating according to our own will. This education of our spirit is an essential step in what we call eternal progression.

Joseph Smith taught us that God himself, finding He was in the midst of spirits (those that were susceptible of enlargement or capable of being added upon), concocted a plan whereby those spirits (our spirits) could have a privilege to advance like himself (TPJS p 349, 354).

The spirits intended for this earth were gathered together, and the plan was presented, and we accepted it. We knew how rotten and bad it was going to be, or how bad and rotten it could be, and we still chose to participate in the plan by raising our arms to the square and saying, "Let's get this show on the road!" We came down here knowing how bad it could be and even understood that we might have a part to play in the bad things that happened, and still we chose to participate in it all.

Getting back to that earlier question about this earth being so wicked... If the worst kind of wickedness exists on this earth, then there must also be the best kind of goodness or the highest form of righteousness. Perhaps what makes this world so good is because Christ did come here, providing a historical event for us to believe and place our faith in. Maybe that is what offsets that wickedness.

***Question:** Does the gift of the Holy Ghost help us to seek for this light?*

He certainly assists us, but even if the Holy Ghost inspires an investigator to continue to seek for truth and answers, it will withdraw to see if the individual will respond on his own. When you are true and faithful to the light you have received, you can receive further light and truth. That's the rule of revelation. We're going to see this happen with Adam here in Chapter 5.

This chapter is one of the most important chapters in the whole Book of Moses. This one chapter will clear up more of our traditions in the Church than any other single chapter in scripture! There has been more tradition generated by the historical and doctrinal setting of this chapter (and the previous chapter) than by anything else in the Church.

For instance, there are traditions out there that maintain that both Adam & Eve fully understood the Gospel Plan of Salvation before they fell. It has been widely taught that Eve was fully aware of the Plan, and because of her greater insight, she partook of the fruit in order to have children. She then got Adam to partake of the fruit in order to fulfill the charge to have children. The traditions that are based on Adam & Eve knowing and understanding the Gospel before the fall are not scriptural; they are only opinions. We will go through these scriptures so that you can begin to understand them. Any misconceptions we might have about the motivations of these first people are cleared up by the contents of this chapter.

Moses 5	BHP
<p>1 And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.</p>	<p>This corresponds to Moses 2:28—the blessings given to them before the fall are now being fulfilled after the fall. They were blessings, not commandments; They were blessings of Priesthood, Posterity and Inheritance. This is being fulfilled in this verse. See also Abr. 4:28 where the Gods “caused” them to possess these things.</p>
<p>2 And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth.</p>	<p>Now they can have posterity after the fall</p>
<p>3 And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.</p>	<p>All three elements of the blessing given them show up also with their children; They subdue the earth, they have dominion over their flocks, and they have posterity. There are 3 generations of children on the ground.</p>
<p>4 And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.</p> <p>5 And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. <i>[these sacrifices were under the Patriarchal Authority, not the Mosaic or Aaronic Authority.]</i></p>	<p>They are no longer in the Garden; they have kids and grandkids now. They pray unto God and He speaks to them, but they do not see Him; they only hear His voice.</p> <p>In answer to their prayers, God gave them commandments to worship the Lord their God, and to offer the firstlings of their flocks as an offering, and they were obedient to that command. Adam was true and faithful to the light and knowledge he had received. He was seeking for further light & knowledge; he was seeking light & knowledge from the messengers from God's presence (Alma 12:29)</p>

<p>6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.</p>	<p>“Many days” = the time required to raise his posterity—sons, daughters, grandkids and possibly great-grandchildren. He is obedient and is still looking for further light & knowledge. He does not have the Gospel; otherwise he would have answered the angel differently.</p>
<p>7 And then the angel spake, saying: This thing is [in] similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.</p>	<p>Now Adam learns about the Gospel Plan; he is taught about Christ. With his 3 generations of posterity on the ground, he is just now learning about Christ. As we learned before, “If they partake of the fruit, then a Savior will be provided.”</p>

***Comment:** I have always wondered why it takes such a long time to understand why we do the things we do in the Church without having the full, complete understanding of the reasons, and here, with Adam, I see that it is the same pattern.*

That's what the ordinances are for—to give our minds something to focus upon. Even though the ordinances themselves mean nothing unless there is a character change, the ordinances do assist us in making that change of our character. Ordinances give us the hope of a future reality (Alma 13:16) so that we can “act in futurity” (D&C 101).

Partaking of the sacrament is the same thing. We covenant each week:

... to always remember him and keep his commandments which he has given them; (why?) that [we] may always have his Spirit to be with [us]. (D&C 20:77)

After you partake of the sacrament, how long do you remember Him? See, the sacrament, the covenant, and the commitment is to give us something to focus on. This is part of the process of character change. We covenant every week to always remember him, not just on Sunday during the passing of the sacrament. The sacrifice that Adam is making is in similitude of the sacrifice of Christ, and is something that will cause him *from this point forward* to focus his mind, “looking forward for a remission of sin” (Alma 13:16).

Moses 5:7-8:

7 This thing is [in] similitude of the sacrifice of the Only Begotten of the Father
8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

All the ordinances and covenants we make are in similitude of the sacrifice of the Only Begotten – suggesting to our minds the need to change our character and focus on Christ and His mission as we continue to seek for, receive, and be obedient to further light and truth. Go to **Alma 13:**

16 Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God ... that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord. (Alma 13:16)

This is telling us that all the ordinances we participate in help us look to Christ for the remission of our sins in order to have a Celestial resurrection. We need that character change.

Joseph always had something to focus his mind on when working on translations. The catalyst for the revelations he received that comprise the D&C was usually a question about something he read in the scriptures. While translating the Book of Mormon, he first had the Urim & Thummim to help him focus his mind to receive the words being revealed; later it was the seer stone. During the translation of the Book of Abraham, the papyri were the catalyst that he used to focus his mind on those events. We, too, need something to help us focus on the eternities and those things of a higher nature. (*See FAQ for more information about how translation by the gift of God works.*)

So, Adam is out in the world, making sacrifices, all the time asking, “Why in the world are we doing this?” This tells us very clearly that even after the fall (and before the fall) he had no idea why he was offering sacrifices as he worshiped the Lord his God. He did not know anything about the Gospel Plan. One day, “after many days,” three angels appear unto him to explain unto him what he has been doing.

Turn to the end of **Moses 5:58**.

58 And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. (The Three Witnesses)

Go back to **Alma 12:26-30**:

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable [*this is about the fall*], having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end. (See Words of Joseph Smith, p. 63)

We all have to live; we all have to die, and there is life after death, so it does matter what we do.

28 And after God had appointed that these things should come unto man, [*after man had fallen, after death was in the world*] behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent angels to converse with them, who caused men to behold of his glory.

30 And they [*Adam & Eve*] began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which

had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works. *[Searching for light & truth and character change]*

Angels are sent to teach Adam the Gospel after he is in the world. We see the same thing in **D&C 29:42**:

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

Angels

While we are discussing angels, let's take a minute to describe the various kinds of angels:

- Just men made perfect
- Un-resurrected angels who have been on the earth; and
- Angels who have not yet been on the earth but are nevertheless sent from the presence of God.

In D&C 27 we see a reverse line of succession for the various messengers [Priesthood Leaders] who have been sent:

400 AD

5 Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with **Moroni**, whom I have sent unto you to reveal the Book of Mormon,

30 AD

6 And also with **Elias**, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days;

30 AD

7 And also **John** the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

800 BC

9 And also **Elijah**, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;

1700 BC

10 And also with **Joseph** and **Jacob**, and **Isaac**, and **Abraham**, your fathers, by whom the promises remain; *[Notice the Order]*

4000 BC

11 And also with **Michael, or Adam**, the father of all, the prince of all, the ancient of days;

12 And also with **Peter, and James, and John**, whom I have sent unto you...

Peter, James, and John are last because they constitute the Presidency of the Melchizedek Priesthood. Again, Christ does not have Priesthood; He has inherent Authority, and when that is delegated, it is called Priesthood. Peter, James, and John are the Presidency of that Priesthood. These verses explain in reverse order the authority given to administer in the various capacities of the Priesthood and its keys.

Getting back to our text in Moses, the angel tells Adam:

Moses 5:8-9

8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

You will notice there is a lot of detail missing between verses 8 and 9. The detail is the Gospel that Adam was taught. It just so happens that we discover what Adam was taught from the records Enoch used to teach the Gospel in Moses 6. The sequence goes like this:

Moses 5:8

Moses 6:51-68 Enoch teaches the gospel from the Book of Adam

Moses 5:9

This is the detail missing between Moses 5:8 and 5:9. You can see in Moses 6:52 that it is picking up the narrative that left off in Moses 5:8:

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

Adam & Eve did not know the Gospel before they fell. They did not understand the Gospel until the angels taught it to them three generations in. This is supported by what follows in Moses 5: 10-11:

10 And in that day *[after receiving the Holy Ghost]* Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

Adam & Eve confirm that they would not have known anything about the Gospel had they not been taught by the angels. This is corroborated by Alma, who taught in **Alma 12**:

28 And after God had appointed that these things should come unto man [*after man had fallen, after death was in the world*], behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent angels to converse with them, who caused men to behold of his glory.

30 And they [*Adam & Eve*] began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works. (Alma 12:28-30)

Question: Why did the Lord wait three generations to introduce the Gospel to Adam?

An aspect of the law of revelation is that you have to prove yourself true and faithful to the light and knowledge you have received before you are prepared to receive further light and knowledge. We see this with Moses. He is in the presence of God; he is declared to be a son of God; he is told that he has been created in the Image of the Only Begotten Son and that God has a work for him to do. Moses receives a quick view of the eternities (worlds without number) and then “he is left unto himself” to see if he is going to be true and faithful to what he knows. And then Satan comes along in Moses 1 and says, “Worship me, I am also a son of God.”

Moses 1:11-22

11 But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.

12 And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me.

13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

14 For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so, surely?

15 Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: Worship God, for him only shalt thou serve.

16 (1) Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.

17 And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.

18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. (2) Depart hence, Satan.

19 And now, when Moses had said these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the Only Begotten, worship me.

20 And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: **(3)** Depart from me, Satan, for this one God only will I worship, which is the God of glory.

21 And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, **(4)** depart hence, Satan.

22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.

Moses proved himself true and faithful to what he had received. He had to cast Satan out of his presence (after four times) before he could receive further light and knowledge (“I have other things to inquire of him.”).

Adam had to do the same thing when he was cast out. They received commandments from God “that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord” (Moses 5:5). They were obedient and also sought further light and knowledge by seeking messengers from Father in Heaven. Adam had to prove himself true and faithful in doing that which he had been commanded to do. And the record says:

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:6)

The Angel then gives him further light and truth, and tells him why he had been offering sacrifices for those three generations. This is all in Chapter 5 & 6. They receive the Gospel, and then they are instructed to teach their children the Gospel. There was no human death until after Adam taught his posterity the Gospel. This we see in **D&C 29**:

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, [*his posterity*] that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. (D&C 29:42)

After Adam teaches his posterity the Gospel, Satan then appears on the scene to set up his own counterfeit gospel (which he always does at the same time), telling Adam's posterity to believe it not, “and they believed it not; and from that time forth men began to be carnal sensual and devilish” (Moses 5:13).

In short, they had to be true and faithful to the light and knowledge they received in the Garden of Eden; they had to be true and faithful to the commandments given them after they fell, and by continuously searching for light and truth, they were eventually taught the Gospel by the angels. The LAW of REVELATION states that Obedience precedes knowledge, and knowledge demands obedience in order to receive even further light and knowledge.

That's the great thing about our scriptures—once you begin opening them up and connecting the dots, then all of a sudden you begin to see more dots. As you study those dots, you suddenly see more dots and then an image appears! Getting one question answered will open up the doors and windows to more questions, and then answers will follow.

I have been astounded by how little I knew even when I thought I did know. Christ's authority is on the earth to administer His Gospel, and these scriptures have the meat that opens up the eternities.

Moses 6:51-55 – The Gospel Adam Was Taught – Repentance & Character Change – Grace, Mercy, Justice – Returning to and Remaining in God's Presence

Last week we got to the point in Moses 5 where Adam was visited by the angel and was introduced to the Gospel in v 7. In v 8, he was told that he was to do all things in the name of the Son, repent and call upon the name of God forever more. And in v 9 we see that the Holy Ghost fell upon Adam. As mentioned last week, there is a lot of detail missing between v 8 and v 9, and tonight we will be discussing that detail, which is from the records Enoch used to teach the people the Gospel and found in Moses 6:51-68

Moses 6 is taken from the Book of Enoch. When he begins teaching the people the Gospel, he uses the Book of Adam as his text. In Moses 6:51 we can see that Enoch is quoting from another source:

51 And he called upon our father Adam by his own voice, saying: “I am God; I made the world, and men before they were in the flesh.

You could put quote marks in front of “I am God...” and place close quote marks at the end of v 68, because Enoch is now quoting from the Book of Adam. All the information between v 51 and v 68 is the detail that fits in between Moses 5:8 and Moses 5:9.

Tonight we are going to go through the details as Adam is being taught the Gospel. The thing that you need to keep in mind is that there are already 3 generations of Adam and his posterity on the ground when he gets the Gospel. (See Moses 5:2-3) He doesn't yet know the Gospel, which is why he answers the Angel's question by saying, “I have no idea why I am doing what I am doing, only that the Lord commanded me” (v 6).

Neither Adam nor his posterity know anything about the Gospel at this time. Adam had received commandments after being ousted from the Garden. He had been obedient to those commandments, and had been seeking for further light and truth all this time, and when the messengers came to him, asking him why he was offering sacrifices, he simply said, “I know not, save the Lord commanded me.” It is at this time that the angel answers his question, in v 7: “This thing is [in] similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.” Then Adam begins to be taught the Gospel.

We know that Adam had posterity on the ground because we learn in **D&C 29:42** that Adam and his seed (posterity) could not die until angels should be sent to teach him and his posterity the Gospel.

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. (D&C 29:42)

There was no physical death for those three generations, and no one understood the Gospel until those angels came to administer to Adam and to teach him the Gospel.

Question: Why couldn't they die until they heard the Gospel?

Because there could be no probationary state until they understood the Gospel. Like all of us, they would have to be judged according to their works while in the flesh according to the light and truth they had received. We see in **Moses 5:12** that Adam made all things known unto his children. And then Satan came among them...

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

13 And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

The children of men do not become carnal, sensual, and devilish until after they hear the Gospel. When the Gospel is introduced, Satan always establishes his kingdom at the same time. When Satan taught his counterfeit gospel, the record says, “they loved Satan more than God, and from that time forth they began to be carnal, sensual, and devilish.” They now have choice, and exercising their own agency, they choose not to believe the Gospel their father has taught them.

Question: So, was Satan trying to establish himself as God?

What he was trying to do was persuade Adam's posterity to not believe Adam's teachings about Christ. Joseph taught that Satan sets up his kingdom at the same time God establishes His Kingdom. “In relation to the kingdom of God, the devil always sets up his kingdom at the very same time in opposition to God” (TPJS p 365).

As part of his pitch, Satan said, “I am also a son of God, worship me. Don't believe Adam. You can see me [*he appeared as an angel of light; 2 Ne. 9:9; Alma 30:53*]. You cannot see the God Adam is telling you about, but you can see me. I am also a son of God. Don't believe your father.” “And they believed it not, and they loved Satan more than God” (v 13).

Satan does not set up his secret oaths and combinations until the full endowment is given to Adam's two sons, Cain & Abel, in direct contrast to the oath and covenant of the Priesthood associated with the true endowment. We will talk more about that later.

Comment: It seems like at least some of Adam's posterity would have listened to the Gospel.

Some of you will remember from earlier days, there was a dialogue in the Temple narrative where the angels ask Satan how his teachings are being received, and he answers, “Very well, except for these two” (pointing to Adam & Eve), signifying that all of Adam's posterity had rejected the Gospel Adam had taught them. It's right out of the Book of Moses.

See, neither Adam nor his posterity knew good from evil before they were taught the Gospel. And they could not die until they received the Gospel. With Gospel knowledge, agency kicks in. They are now able to freely choose to live the Gospel or reject it. Adam chose to leave the presence of God while in the Garden in order to remain married. Now that they have the Gospel, Adam chooses to believe it. His posterity rejects it, and now the real Fall takes place. They can now die, because with a real distinction between good and evil, they are in a position to choose, making this life a true probationary period (1 Ne. 15:33; Alma 12:16, 32; Hel. 14:18). Adam and Eve did not fall as soon as they partook of the fruit; they did not suddenly understand the Gospel or the difference between good and evil. But now that they have been taught the Gospel and a real distinction is placed before them, they can choose, and the real Fall takes place.

Question: Is there a connection between this account and the fact that Satan also appeared to Joseph on the banks of the Susquehanna River? (D&C 128:20)

Satan always tries to stop the work of God; he doesn't necessarily try to tempt us to sin. That was why he attacked Joseph in the Sacred Grove during the first Vision (JS-H 1:15). He tried to deceive Joseph on the banks of the Susquehanna River. Michael (Adam) detected Satan when he appeared as an angel of light. Satan tries to stop the work of God, but he doesn't necessarily try to get us to smoke a cigarette.

Question: So there really was no sin until they had received the Gospel?

That's right! They had no knowledge of Good & Evil until they received the Gospel. They could not have sinned until then. There is nothing in the records that says Adam ever sinned *after* he received the Gospel. That's the whole point! Knowledge is the key to understanding good and evil, right from wrong. There was no sin until after they received the Gospel because you cannot be disobedient until you make a covenant to be obedient (Baptism). That's why it says in v 13, "And men began *from that time forth* to be carnal, sensual, and devilish."

THE ENDOWMENT OF POWER IS BASED ON KNOWLEDGE!!

The greatest endowment of power is knowledge and it is found in these chapters of Moses 1-6. That's where this massive amount of doctrine and knowledge of the whole plan of salvation is found! If you are going to study the Gospel, the real doctrines of the Gospel, this is where you find it, right here in Moses 1-6.

Questions: When, then, are we accountable for sin? Aren't they just like children and not accountable until they reach an age of accountability? Didn't we learn that sin begins to conceive in the hearts of the children of men because we are born into a sinful world?

There is a difference between the first generations of Adam (and his posterity) and our generation. The third generation *became* carnal, sensual, and devilish because they rejected the gospel and believed Satan, but that fourth generation was born into a sinful world and sin began to conceive in their hearts. Hence, Cain killed Abel (Moses 5:32; D&C 84:16).

Turn over to **2 Ne 9:23-24**. This is what Adam was taught:

23 And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

24 And *-IF-* they will not repent and believe in his name [*that is, accept the Gospel*], and be baptized in his name, and endure to the end *-THEN-* they must be damned; for the Lord God, the Holy One of Israel, has spoken it. [*It is their choice!*]

Repentance is the process of changing your character. You cannot repent of something that you don't know is wrong. Without knowledge of the Gospel, there is no sin. Adam and his three generations had no knowledge of the Gospel; therefore they didn't know the distinction between good and evil. Once they were taught the Gospel, they could choose, exercising their agency to accept or reject the Gospel. Repentance is the process of changing your character. I say that too much, and I cannot say it enough! We need to develop the character that makes God *God*, and the best place to make that character change is here on earth. The best place to make the changes that will last an eternity is when your spirit is surrounded by this terrible, physical body that has desires, appetites, and passions.

Enduring to the end does not mean sitting through another block meeting! (That's enduring in the end) (*class laughter*) Enduring to the end is striving to constantly develop the character that makes God *God*! If you do that, then that becomes the character you possess when you die—one that is striving to repent—and then mercy steps in to give you the time required to become a God. Turn to **2 Ne 9:25**:

25 Wherefore, he has given a law; [*repent, be baptized, and receive the gift of the Holy Ghost*] and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them [*why?*] because of the atonement; for they are delivered by the power of him.

If they do not understand the Gospel, they cannot be held accountable to Gospel standards.

26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

27 But wo unto him that has the law given, [*Like the LDS*] yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (2Ne 9:25-27)

Question for you: Can you develop the character of God if you do not understand the concept of repentance? or without exercising faith on the name of Christ? See Alma **42:13-15**:

13 Therefore, according to justice, the plan of redemption could not be brought about, only [except] on conditions of repentance of men in this probationary state...

This is telling us that the process of changing our character has to begin in this life, in this probationary state, which includes the spirit world; otherwise, why do we do work for the dead? They have to hear and understand the Gospel, too. Verse 13 continues:

...yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice....

Mercy cannot work unless one is exercising faith unto repentance, which is faith in Jesus Christ and His Atonement. Verse 13 continues:

...Now the work of justice could not be destroyed [*even by mercy*]; if so, God would cease to be God.

14 And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

Problem: Justice cuts men off from God's presence forever. But, there is a solution:

15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

The demands of justice separate us from God and from our physical body. But because of the atonement and resurrection, with God himself atoning for the sins of the world, the plan of Mercy is actuated, allowing God to be both just and merciful.

The demands of justice are the same for the person who smokes just one cigarette or a million of them—separation from God and from our physical body; a spiritual death and a physical death.

Question: What did Adam & Eve do that provoked the demands of Justice?

Simply put, they chose to leave the presence of God and die. “Remember, in the day that thou partakest thereof, thou shalt surely die...” It was both a physical death and a spiritual death. That was their transgression. It was not a sin because they did not know good from evil at that time. They did not yet have the Gospel. Justice demands the separation from God. Paul tells us that the wages of sin is death—physical death and spiritual death.

If Adam & Eve had had a knowledge of the Gospel in the Garden, their actions with the fruit would have been a sin, not a transgression. Eve ate of the fruit because it looked good, smelled good, and would make her smart. Adam partook because his wife did; thus their fall became an issue of eternal marriage because Adam was commanded to remain with the woman God had given him. He was obedient and chose to remain with Eve even though he knew she would be cast out into the lone and dreary world. In all of this, they still chose to leave the presence of God and be subject to physical death.

Joseph also taught us that it was not given unto Adam to partake of the fruit, but it was given unto Adam to die (Words of Joseph Smith, p 63).

Alma tells us the same thing in this same chapter. Look at **Alma 42:6**:

6 But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man. (See also Alma 12:27)

Question: I teach the 15 yr olds. They are clueless about the things we are discussing. Will the same consequence befall them if they never want to know more than they do?

Everyone that is ever born into the world will eventually know and understand the Gospel plan and the Plan of salvation perfectly. Why? Because if you wound up in the Telesstial Kingdom due to ignorance, your agency would have been compromised and your judgment would be unjust. That's why the spirit world is the spirit world. Those in the spirit world are learning the Gospel. They are learning it perfectly so that their agency cannot be compromised. They will choose to follow the Gospel plan, or not, just as Adam's posterity did (We are also among Adam's posterity). No one is going to slip through the cracks. We do the best we can here on earth, but life just gets in the way. The time will come that everyone must choose, by their own agency, to follow the Plan or not. They will receive the whisperings of the Holy Ghost, and they will either knowingly choose it, or knowingly reject it once they understand it. For agency to function properly, you have to have knowledge. Knowledge is the Key to Agency!

Limited knowledge means your agency is limited. It's that way with law. If I follow the laws of aerodynamics I can fly. What happens if I am up in the sky flying around in a plane and I decide that I no longer want to obey the laws of aerodynamics? The law of gravity will set in, and I will be delivered over to the laws of gravity. Thus my agency is limited by my obedience to the law.

The more laws I understand and am obedient to, the greater my agency and power becomes.

Moving back to **Alma 42**:

16 Now, repentance [*the process of changing character*] could not come unto men except there were a punishment, which [*this punishment*] also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. [*repentance does not work unless there is a punishment or consequence*]

17 Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

See? Justice is required for mercy. Justice is required for repentance.

18 Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

19 Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?

20 And also, if there was no law given against sin men would not be afraid to sin.

You cannot have a law without a consequence or a punishment. Without a punishment, repentance does not exist.

21 And if there was no law given, if men sinned what could justice do, or mercy either, for they [*justice or mercy*] would have no claim upon the creature?

22 But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. [*And mercy would cease also*]

...Which is what we have been discussing!

23 But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice. [*Very key point to understand!!*] (Alma 42:16-23)

One more stop on our way back to Moses 6. Look in **Moroni 8**. This is Mormon's letter to his son, included in Moroni's record. These concepts and doctrines are what we are to teach.

Moroni 8:8, 10-12, 22, 24-25

8 Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, *little children are whole*, [**they are not sick**] *for they are not capable of committing sin*; wherefore *the curse of Adam* [**that spiritual death**] is taken from them in me, that it *hath no power over them*; and the law of circumcision is done away in me.

10 Behold I say unto you that this thing shall ye *teach—repentance and baptism unto those who are accountable and capable of committing sin*; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

11 And their *little children need no repentance, neither baptism*. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

12 But *little children are alive in Christ*, even from the foundation of the world;

22 For behold that *all little children are alive in Christ, and also all they* [**adults too**] *that are without the law*. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing—

24 Behold, my son, this thing ought not to be; for *repentance is unto them that are under condemnation and under the curse of a broken law.*

25 And the first fruits of repentance [*or of changing your character*] is baptism; and baptism cometh by faith [*in Christ and His atonement*] unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;

You cannot be under condemnation unless you know the law and the punishment. All will be judged according to the thoughts and intents of the heart. Thank God that God is the Judge. This raises the question: When do individuals know the difference between right and wrong? The answer depends on when they begin to understand the Gospel. There is civil law and there is Gospel law; civil law is based upon Gospel law. It also depends on the cultural differences that may exist in one culture and not another.

D&C 84:45-47 provides some insight:

45 For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

The Light of Christ functions only when we hearken to the voice of the Spirit.

46 And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

47 And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. (See also D&C 93:1)

Now that we have set the stage, we will get into Moses 6. The concepts taught to Adam in the very beginning are concepts that many in the Church do not understand because they rely on tradition (rather than the scriptures) for understanding. Contained in this part of Moses 6 is the purity of the Gospel given to the first man, and the purity of the Gospel for the last man, whoever that may be.

The gospel of opinion or tradition becomes the gospel for most men. One great thing about having a lay ministry in our Church is that everyone is an expert on the Gospel – everyone! Just ask anybody; even those who have not been active for 15-20 years. They will tell you what the Gospel is and what it means, and even how the Church functions. Everyone becomes an expert!

What we have here in Chapter 6 are the doctrines of the Gospel—not the opinions and not the traditions. That why Hugh Nibley said, in reference to the Pearl of Great Price, “It is the book that answers all of the questions.” His reason for saying that is found in Moses 5 & 6.

Recorded in **D&C 107** we see Adam and his righteous posterity gathering at Adam-On-di-Ahman. This marks the end of a dispensation and the beginning of an apostasy. That is why Enoch is the head of a new dispensation. At the end of the first thousand years, the Gospel has become more and more diluted and corrupted—entropy has set in. Enoch is present at Adam-On-di-Ahman three years previous to the death of Adam. He is but a lad, only 65 yrs old! All of this is recorded in the Book of Enoch.

53 Three years previous to the death of Adam, [Adam is about 932 yrs old] he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

54 And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

56 And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

57 These things were all written in the book of Enoch, and are to be testified of in due time. (D&C 107:53-57)

Enoch goes out teaching the masses who have basically apostatized. He chooses to use the Book of Adam because he believes the people will still remember who Adam was. This brings us to **Moses 6:51**:

51 And he called upon our father Adam by his own voice, saying: “I am God; I made the world, and men before they were in the flesh.”

52 And he also said unto him: “If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, *[not sins---they do not have the Gospel yet]* and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, *[this is the quote from v 8 in Chapter 5]* which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, *[if ye do this]* ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

This verse is very clear...the Gospel is being taught to Adam: He is to exercise faith in Christ, repent, be baptized, and receive the gift of the Holy Ghost. These are what Joseph called the First Principles of the Gospel.

53 And our father Adam spake unto the Lord, and said: “Why is it that men must repent and be baptized in water?” And the Lord said unto Adam: “Behold I have forgiven thee thy transgression in the Garden of Eden.”

The Lord tells Adam that the wages of that transgression, the results of that transgression, the judgments of that transgression, have been taken care of. They have been forgiven. Understanding this is important! This statement ties into the concepts of both Grace and Mercy. In essence the Lord is telling Adam that the Fall [Spiritual Death & Physical Death] has been forgiven FOR EVERYBODY.

The next verse is an Editorial Comment by the writer of the record:

54 Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads

of the children, for they *[the children]* are whole from the foundation of the world.
[Same words Mormon used in Moroni 8:8.]

The effects of the fall are reversed on everybody who is born into this world. All will die but all will be resurrected. Why? Because the effects of the fall are already taken care of by Christ. All children are whole (pure) from the foundation of the world before the age of accountability, just as we were before we came here, as though we had never committed any sin, as though we had never fallen. Death is an event we live through. This is a fundamental concept to understand! In a nutshell, what we are being taught is that **EVERYONE WILL GET BACK TO THE PRESENCE OF GOD, AND EVERYONE WILL BE RESURRECTED!!** No matter what they have done. Going on in **Moses 6:**

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, *[born into a sinful world]* even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

Because there is evil all around us, and because of the “natural man,” sin conceives in the hearts of everyone born on earth. It is not put there by Satan. It is put there by our own body's appetites, desires, and passions, and our choices to act on them. It is our own agency that will condemn or exalt us! It is not by compulsion. (See D&C 93:31)

Joseph observed: “that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. . .God would not exert any compulsory means, and the devil could not; . . .” (see TPJS p 187)

Question: *Isn't it one thing to come back into the presence of God, and another to remain there?*

Those who come to this earth choose to come to this earth and to leave the presence of God. Just like Adam did. In answering your question, turn to **Alma 5:15**.

15 Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

Alma 11: 40-43

40 And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

41 Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

42 Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

43 The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

These verses confirm what the Lord tells Adam, that his transgression in the Garden had been forgiven, and that all will be resurrected and all will be brought to stand before God's presence. Turn to **Alma 12**:

12 And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.

14 For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.

15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. [a change in our character]

16 And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness. (Alma 12:12, 14-16)

In other words, those who are still wicked, who do not exercise their faith in Christ unto repentance, will come back into the presence of God and then die again, a second death, to be separated from God again—by their own choice, with perfect knowledge, as a function of agency.

Turn to **Helaman 14**:

15 For behold, he [*Christ*] surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

16 Yea, behold, this death [*Christ's death*] bringeth to pass the resurrection, and redeemeth all mankind from the first death--that spiritual death; [that separation from God] for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

17 But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

18 Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.

29 And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.

30 And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

31 He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you. (Helaman 14:15-18; 29-31)

Alma 42:6-10

6 But behold, it was appointed unto man to die--therefore, as they were cut off from the tree of life they should be cut off [*experience physical death*] from the face of the earth--and man became lost forever, yea, they became fallen man.

7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will. [*It was probably a requirement that we be separated from the presence of God in order to follow after our own will*]

8 Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness. [*We have to experience a physical death—we cannot live forever. That's why even children who are whole can die*]

9 Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

10 Therefore, as they had become carnal, sensual, and devilish, by nature [*not Satan's doing*], this probationary state became a state for them to prepare; it became a preparatory state.

Everyone is going to be resurrected and brought back in to the presence of God, but if you want to remain in the presence of God you will have to accept the Gospel and begin that process of changing your character by exercising your faith in the atonement of Jesus Christ. D&C 121 gives us another insight about remaining in the presence of God. This verse is also about changing your character, and it is telling us how to do that.

D&C 121:45

45 Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; [*These are those who won't shrink in His presence. See also 2 Ne. 9:46; Mosiah 2:38; Mosiah 3:25 Mosiah 27:31*]

Every reference states that once we have obtained our resurrected physical body, we will be brought to stand before the presence of God to be judged of our works done in the mortal body. In the presence of God we become judges of our own selves (Hel. 14:29). If we shrink, then we will go to that Kingdom of Glory in which we feel most comfortable and be perfectly content.

Joseph taught that if we are to dwell with God then we must have the character of God, and that is obtained by the process of changing our character—exercising our faith unto repentance and in the atonement of Jesus Christ. If we have begun this process, our confidence will wax strong in the presence of God. Our participation in the Gospel is required in order to remain in the presence of God.

Everyone coming back into the presence of God and everyone being resurrected is what Paul refers to in the New Testament as being “saved by Grace.” He adds that everyone will also be brought back into the presence of God and will be judged according to their works. We are saved by grace—everyone is saved, everyone is brought back into the presence of God. But that is not the same thing as remaining in God's presence. Remaining in God's presence requires *mercy* to step in, because “no unclean thing can remain in the presence of God” (1 Ne. 10:21; Alma 11:37; Alma 40:26; 3 Ne 27:19).

In a nutshell, Mercy is Christ satisfying the demands of Justice, giving us the time that we need to develop the character that is required to remain in the presence of God. That's what our time in the spirit world is for. Everyone is going to be resurrected. Everyone will be brought before the presence of God. There is no time limit in the spirit world, no one saying, “The Salvation bus leaves on Tuesday at 3:00 PM; if you miss it, you're out of luck!” No one will be left out. Everyone will understand the Gospel perfectly. Everyone will have the opportunity to accept it or reject it. That's why we do work for the dead. D&C 138 explains that. Everyone will hear the Gospel. Everyone will understand it. Grace is going to get us a resurrected body and also back into the presence of God.

Again, we have to develop the character of God. Exaltation is not submitting your will to the will of God; exaltation is your will becoming the same as God's will. That will and the character that is required to remain in the presence of God is not conveyed upon you by miracle, magic wand, or by ordinance; it is developed by the exercise of your own agency!

To recap, Mercy is the time given to you to develop the character that makes God *God*. *Everyone will be saved by Grace from the effects of the fall*. Mercy is required for exaltation. Mercy satisfies the demands of Justice, providing the individual who has come unto Christ and exercised faith unto repentance the time to develop the character that makes God *God*.

Repentance (changing character) is the process of exercising faith in the atonement of Jesus Christ so that His Mercy steps in to give you the time necessary to perfect yourself. Your repentance, or character change, is your contribution to the atonement; it is not all one sided with Christ. You contribute to it by choosing to change your character to become like God. No doubt there will be some assistance by God because you will have already developed the character that is trying to make those changes. It still requires the exercise of your agency, and that will take time. That's why Joseph taught:

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to

exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. . . .To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before. (TPJS p 346-347)

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. (Original italics: TPJS p 348)

God will not control our agency and Satan cannot. “God would not exert any compulsory means, and the devil could not” (See TPJS p 187). Our exaltation and our change of character is a result of choice, not by miracle or even ordinance. We will be where we have prepared ourselves to be for all eternity. In the Spirit World no one will slip through the cracks. It is not a timed test. As you make every effort to change your character after hearing, understanding, and participating in the Gospel, Christ’s Mercy steps in to give you the time needed to complete the process (Mosiah 15:9; Alma 34:16). This is why we need to totally rely on Christ and have that relationship we talked about a few weeks ago. (See King Benjamin’s Discourse.)

Question: Is it easier to accomplish that here on earth than in the spirit world?

Yes, it will be. Lehi explains why in **2 Ne 2:28-29**:

28 And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh [*those desires, appetites and passions and pride*] and the evil which is therein [*in your body*], which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

Christ had total control over his flesh. We have this physical body in this physical world that has desires, appetites, and passions. Instead of satisfying the “will of the flesh,” we can now begin the process of turning our will into the will of God. We are in effect training our body to have mastery over those desires and appetites, which is better done on earth. If we allow our body to have control, it says, the “evil which is therein” will “give the spirit of the devil power to captivate and bring [us] down to hell.”

Question: How can one fully repent without a body? It seems that will be difficult.

Paul talks a lot in his letters about the battle that goes on between the flesh and the spirit. As I said, Christ's spirit had perfect control over His physical body. I know I don't even have control over my refrigerator door! See? (Bruce stands sideways) My spirit has not gained

control over my physical body that has access to refrigerators. *(laughter)* Our goal is for our spirits to gain control over the physical body here. The difficulty on the other side will be the memory and pull of those physical habits, faults, and failings we succumb to here.

When we are in the spirit world, if we want to, we can begin to fully understand the whole plan of salvation and its reality, and fully understand the light and truth that is being taught. We will then have the time to create a stronger spirit for the time when we receive our perfected physical body again and be able to move forward with our progression. D&C 93:33 says that there can be no fulness of joy until the spirit and the body is inseparably connected.

Question: So...do I have to wait until death in order to begin my diet? (laughter)

From my experience, death is the only diet that really works anyway! *(more laughter)*

Question for you: According to these scriptures that we have gone through, was Satan required for man to sin? *(Collective class answer: NO)* As you can see, this chapter and these verses begin to answer those kinds of questions. “Because we are conceived in a sinful world, sin conceives in our hearts.” The Book of Mormon tells us that we will bring upon ourselves a second death (unless we repent, etc.) because the first death has already been paid for.

When we chose to come to this earth, we said, “I am ready to leave the presence of God.” While on the earth we can choose to return to the presence of God or we can choose to leave the presence of God a second time for the remainder of eternity. God has set boundaries to our physical abilities and our minds; we are only capable of thinking of one thing at a time. We cannot think of anything that we have not read, heard about or have seen. Satan cannot put temptations into your mind. He can’t do it. It is impossible. God has told us he can’t. Joseph has told us he can’t. If we sin it is because we have seen it, read about it, or have heard about it, and we have chosen it. That's why God has set that particular limitation in our mind. (It's a physical limitation, not a spiritual one.) Because you can only think of one thing at a time, you have total control over what you think about! That's why Alma says this is the consequence if we choose not to change our character while in this life:

14 For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence. (Alma 12:14)

That's why this life is truly a probationary state. Our agency gives us total control to think about anything we want to think about without restraint and without compulsion.

Comment: The content of this discussion tonight bears witness to me that Joseph truly was a Prophet! These things were revealed to him.

Joseph could not have put all of these scriptures together—The Book of Mormon, The Pearl of Great Price, and the Doctrine & Covenants—he couldn't have done it. No one could have done it in any age. Know that I know that Jesus is the Christ. Joseph is a Prophet of God, and

that these scriptures are true and real. They contain the way back to the presence of God. The concepts taught to Adam in the very beginning are the same concepts we need to understand. Even though they are briefly touched on in the opening verses of this section of the Book of Adam, this is THE GOSPEL DOCTRINE that we need to learn and understand.

Moses 6:55 – Angels & Messengers – Sin Conceiveth in their Hearts – Natural Man – Overcoming Temptation

Any questions from last week's discussion?

Question: How is it that Satan, a spirit himself, can appear as an “angel of light”?

Go to **2 Ne 9:8-9**:

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

9 [then] our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

There are different types of angels too. There are angels who have physical bodies, those who haven't yet obtained physical bodies, those who have had a body and are now resurrected, and those messengers who have not yet visited the earth. (Jacob, in v 8, describes Satan as “that angel who fell.”)

The angels who came to teach Adam the Gospel did not have physical bodies because they had not yet come to the earth (Adam being the first man).

There are angels who are just men made perfect. They are spirits who have come to the earth and have received a physical body. They are righteous and are worthy of a celestial resurrection, but have not yet received that resurrection. [In Oct 1843, Joseph distinguishes the various types of angels and spirits. See TPJS p 325]

There are those who have come to the earth, received their physical bodies, and have been resurrected, and then have returned to the earth as messengers (angels) sent from God. Peter and James along with John (who had been translated), visited Joseph on the banks of the Susquehanna River (D&C 128:20).

In **D&C 129**, Joseph gives us a method by which we might test all who claim to be a messenger sent forth by God. He says there are Three Grand Keys by which we can test spirits.

- 1) 4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.
5 If he be an angel he will do so, and you will feel his hand.
- 2) 6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—

7 Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

3) 8 If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him.

9 These are three grand keys whereby you may know whether any administration is from God. (D&C 129:4-9)

One of Joseph's primary worries before his martyrdom, one of the things he was most concerned about, was that the saints would fall prey to the designs the adversary would use to deceive them. This is why in the Book of Mormon we have accounts of people like Korihor, Sherem and other false teachers to whom angels appeared.

He gave a long discourse on the discernment of spirits. In part he said:

...for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God. [p 205] (See TPJS p 202 - 207)

There are certain rules that have been established for true messengers from God, and one of those is that there is no intrusion from that world into this world unless there is a particular message to be given. There is a defined purpose to the visit. There are two types of messages: those intended for the Church, and those directed to you as an individual. Those intended for the Church will not be given to you as an individual. The message cannot be any greater than the responsibility of the person receiving it. If it is for you and for your family, it pertains to no one else. You could receive a revelation that pertained to your particular Priesthood responsibilities, but it would not exceed or include any others beyond that particular responsibility.

When messengers do come, there is a purpose for the visit. They do not come because you sit down in your garden one day and say, "I don't have anything else going on today, I think I'd like to speak to Moroni!" You don't request a messenger from Heaven. True messengers are sent from God with a purpose. Messengers sent from God would normally only come to deliver a message that cannot be found already somewhere else. For example, Oliver Cowdery wanted to know if he could be allowed to translate a portion of the Book of Mormon. He was told that he would have to study it out in his mind, and then ask if it be right (See D&C 9:7-9).

When you have done everything possible, then you can go to God for an answer. That's another component of the law of revelation.

We have a lot of scriptures that already contain a great deal of revelation, if only we would take the time to learn how to read and understand the scriptures. The revelations we have in the D&C were given because Joseph had questions about which he had been pondering and could not find answers already in the scriptures. The Lord is very clear in His directions and He will answer according to the need and the situation, but not because you think it would be nice to know a given thing. (See James 4:3; Mormon 9:28; D&C 46:9)

Something else to keep in mind: When the Lord appears to somebody, that person cannot dwell in His glory. Moses gave us a perfect example back in **Moses 1**:

9 And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.

10 And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.

11 But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for. I was transfigured before him. (Moses 1:9-11)

Moses tells us that it took all his strength away from him when the glory of the Lord was upon him, and that for many hours afterward he remained in that weakened state. He had to be transfigured in order to remain in the Lord's presence. One of the first things that would have to happen in order to endure His presence would be for your sins to be forgiven, because “no unclean thing can dwell in the presence of God” (See Moses 6:57; 3 Ne. 27:19; Alma 11:37). Other examples include Enos and Isaiah (See Enos 1:5 and Isa. 6:5-7).

In an earlier account of the 1st Vision, Joseph wrote:

“ ... I was filled with the spirit of god, and the <Lord> opened the heavens upon me and I saw the Lord and he spake unto me saying Joseph <my son> thy sins are forgiven thee. Go thy <way> walk in my statutes and keep my commandments...”
(Personal Writings of Joseph Smith, compiled and edited by Dean C Jessee, Deseret Book, 1984, p 6)

There are patterns in history and in scripture that show what would have to happen for a true manifestation to occur. The primary method used to test the messenger who claims to be sent from God is to use what Joseph gave us in D&C 129, those 3 Grand Keys already mentioned.

People who are seeking a manifestation for any other selfish reason will get one, but it will not be the right one. For those who want it so badly that they can hardly stand it, that's when Satan will appear as an angel of light. His primary incentive when he appears as an angel of light is to deceive and thwart the work of God.

Moses was able to distinguish between the light of Satan and the Glory of God. Light and glory are different. Satan's light was “darkness,” Moses said, when compared to the actual glory of God that he had experienced. Satan's light is based on as much knowledge that he can muster. It is based on his knowledge, not on his glory, and it is not a controlled light, as God's is. But Moses needed to experience the real glory before he could make that distinction.

When the Father and Son appeared to Joseph, how did their glory appear? Look at **JS-H 1:16**.

...just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which *descended gradually* until it fell upon me.

A pillar of light descended gradually—not all at once. *This light or glory was controlled.* Moroni's appearance is described the same way. Look at v 30:

30 While I was thus in the act of calling upon God, I discovered a light appearing in my room, which *continued to increase until the room was lighter than at noonday,*

We have lights in our homes. The second we switch on the light, every corner of the room is illuminated, instantly. But with Moroni, the light appeared to increase until his room was lighter than at noonday. This is another instance of a controlled manifestation. In v 43, after Moroni completes his message, we read:

43 After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

Again, the glory of God is a *controlled glory*. When the Father and Son appeared, the light descended gradually. When Moroni appeared, Joseph said the light began to fill the room until it was lighter than at noonday. When he was finished, the light began to gather around the person, leaving the rest of the room dark. The glory that comes with a true messenger from God is controlled glory. It is always a gradual in and gradual out. When Satan appears as an angel of light, he appears all at once with all of the light and glory he can muster, or with whatever light he has acquired from whatever knowledge and experience he has obtained while on earth. He *appears as an angel of light* in order to deceive and to thwart to the work of God. Satan today is appearing as an angel of light and deceiving the very elect, as Saints follow those claiming to have authority from God because of a manifestation.

Sin Conceiveth in Their Hearts

As we get back to our text in Moses 6, there's something we need to discuss. I have received several emails and phone calls asking me specific questions about the concept we talked about last week concerning **Moses 6:55**.

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, [*in a sinful world*] sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

The question these people have is whether Satan can put thoughts into your mind. We learned earlier in Moses that the devil “put it into the heart of the serpent and he spoke by the mouth of the serpent” (Moses 4:6-7). The scriptures tells us that he has the ability to lead away, get possession of, to harden, or even stir up the hearts of the people to anger (Alma 8:9; Alma 27:12; Hel. 16:22-23; 3 Ne. 2:2-3; Ether 15:19; D&C 10:32, 66).

But nowhere do the scriptures say that he can control the thoughts of one's mind, which is different than one's heart. If he can, then I have an out—"The devil made me do it!" What v 55 is telling us is that because we are born into a sinful world, sin begins to conceive in our hearts. The only things that a person needs to sin is agency and a choice—that's all. Joseph said:

... that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the Spirit of God, would be liable to be led into temptation, and then the association of heaven would be withdrawn from those who refused to be made partakers of such great glory. God would not exert any compulsory means, and the devil could not; and such ideas as were entertained [on these subjects] by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—all are subjected to vanity while they travel through the crooked paths and difficulties which surrounded them. Where is the man that is free from vanity? None ever were perfect but Jesus; and why was He perfect? Because He was the Son of God, and had the fullness of the Spirit, and greater power than any man. But notwithstanding their vanity, men look forward with hope (because they are "subjected in hope") to the time of their deliverance. (TPJS p 187-188)

D&C 6:16 tells us:

16 Yea, I tell thee, that thou mayest know that *there is none else* save God that knowest thy thoughts and the intents of thy heart.

Remember last week that I said that Moses 6 contains the purity of the Gospel that Adam was taught by those messengers sent from the presence of God. It is the purity of the Gospel that we are discussing. If we can understand what is being said in this particular chapter, it will open up so many greater understandings when it comes to the Gospel.

Because we are born into a sinful world—it's all around us—sin conceives in our hearts. It is not because Satan put those things into your mind. That which is in your own heart is your character. You choose your thoughts and your actions based on what is in your heart (i.e. your character). This is what is crucial to understand. Until your character begins to change and you learn to overcome the natural man, you will be prone to choosing wickedness.

Alma 12:14 says:

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us;

This is the point: If Satan could put thoughts into our minds, we could not be held accountable for what we are thinking, nor condemned, which would invalidate what Alma teaches us. That's what Joseph also taught. All sin is voluntary—it's all a matter of choice. Satan's goal is to stop the work of God from going forth, not necessarily to entice me to smoke a cigarette. Cigarettes are out there because the natural man is out there, not because Satan put the thought to smoke in my mind. There is big money in appealing to our appetites, desires, and passions! Advertisers do their best to lure everyone to buy their product in order to make

money. This is the distinction: If I am tempted, it is because of the weaknesses of my flesh, not because Satan put the thought to smoke (or anything else) into my mind. Let's look again at **2 Nephi 2** where Lehi is teaching his sons about the power of their own choices, giving special attention to the fact that the flesh has its own will:

28 And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the evil which is therein, which [*that physical body*] giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom. (2 Ne 2:28-29)

What tempts me is myself, and what tempts you is yourself. This is what Lehi is explaining. There are two wills: the will of the Spirit and the will of the flesh (our physical bodies). Because we are born into this physical world with this temporal body, this body has desires, appetites, passions, and pride (sometimes referred to as Ego) which makes us subject to vanity. If we do not take control of these desires, passions, and appetites, the body could easily take control and work only to satisfy the vain attributes that Joseph told us about. This is why addiction is so harmful—it's the addiction that is in control.

In other words, if we allow the body to take over, then the spirit of the devil begins to gain power over us. Turn over to **Ether 3** for a minute. The Brother of Jared is learning these things, too, as he is about to enter the presence of God on top of the mount. This chapter is a Temple Text just like 2 Nephi 2 is a Temple Text.

2 ... Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires. (Ether 3:2)

He is saying that our natures are evil. We have been conceived in a sinful world, and therefore, sin conceiveth in our hearts. Remember that little children are not accountable for sin until they are taught the Gospel, and in order to be disobedient to God, they must first enter into a covenant to be obedient, which is the ordinance of Baptism. Now that they have made a covenant to be obedient, if they then steal a cookie or candy bar, they become accountable for their actions. Now they get to repent, which is the process of changing their character. Turn to **James 1**:

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. [*the wages of sin is death*] (James 1:12-15)

Satan no doubt seeks to influence the natural man (who will always be an enemy to God) to satisfy those desires, appetites, and passions. Because the world around us is the way it is, we get to observe all types of degradations, wickedness, and sins of every kind; thus sin conceiveth in our hearts. Satan is not creeping into our minds tempting us to smoke.

If I have a desire to smoke, it is because I have a desire, appetite, or passion to smoke. But I do not have a desire to smoke a cigarette, so there is nothing in this world right now that can tempt me to smoke.

Joseph said:

Now, in this world, mankind are naturally selfish, ambitious and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. . . . So the devil, thinking to thwart the decree of God, by going up and down in the earth, seeking whom he may destroy—any person that he can find that will yield to him, . . . (TPJS p 297-298)

David O McKay: Pathways to Happiness, comp. Llewelyn R. McKay (1957), 257:

You tell me what you think about when you do not have to think, and I'll tell you what you are. Temptation does not come to him who has not thought of it before.

Bruce R McConkie: (Mormon Doctrine, p 791-793):

It is the spirit that thinks, not the mortal tabernacle. The manner in which this power is used, including the thoughts that come into one's mind, depends on the manner in which man exercises that agency which they have been endowed by their creator.

To sum up, the mind is incapable of thinking something that it has not already thought of, seen, or read about before. It is a physical limitation God has placed on us so that we could be in a perfect probationary state, and so that we could be in control of our words, our works, and our thoughts (Alma 12:14).

As Joseph reminded us, we have a nature that is subject to vanity that seeks to satisfy our desires, appetites, and passions; the evil that surrounds us comes from the natural man, and all we need to sin is our agency and a choice to act on whatever it is we see, hear, or think about. There are three limitations placed upon our minds:

It cannot think about anything that it has not already seen, heard, read, or thought about.

It has to shut off periodically (enter into REM sleep and beyond).

It does not forget anything it has heard, seen, or thought about.

The problem is not that we cannot remember things; rather, that we can't find or access particular memories. But they are there just the same.

When you see something or hear something, it sparks something within your mind that connects the synapses from the back recesses of your mind to the very front. It is not because Satan put it there; it is because you have already stored it there. That is what is being conveyed in Moses 6:55: “Sin conceiveth in their hearts.” As you begin to think and ponder on that thought, you will begin to take actions on that thought. Because we can only think of one thing at a time, life becomes a true probationary state because we have control over all our works, deeds and thoughts, says Alma.

We have a tendency to want to blame Satan for every wrong and evil in our life. We don't want to have to admit that it is because of our own thoughts that we sin. We are sometimes unwilling to actually take responsibility for our own thoughts that lead to sin. But what this verse is trying to convey in its simplicity, given to the first man in its purity, is this: we are born into a sinful world and sin conceives in our own hearts. It really is that simple! Therefore, as Helaman tells us, we become judges of our own selves (Hel. 14:29).

Satan tries to thwart or stop the work of God; the rest of us only need agency and choice. “There is none righteous, no not one,” (Rom. 3:10) no matter how good we think we might be for attending all of our meetings. All we need to sin is agency and choice—that's it! There is none good but God, says Christ (Matt. 19:17; Mark 10:18).

King Benjamin tells us that all men are an enemy to God, until they “put off” the natural man and become a saint (Mosiah 3:19). Satan and his angels try to stop the establishment of the kingdom of God on earth and the establishment of Zion. The best thing Satan can do to us individually is to leave us to our own devices, and we will condemn ourselves. Individually, we are our own greatest enemy to our own salvation. That's why it is important to understand the origin of evil, why we sin, what our relationship to sin is, and how crucial it is to understand the Gospel!

Joseph told the Relief Society in April, 1842:

After this instruction, you will be responsible for your own sins; it is a desirable honor that you should so walk before our heavenly Father as to save yourselves; we are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves. (TPJS p 227)

Alma 42 tells us:

7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow *after their own will*.

In the pre-earth life we had progressed as far as we could as a spirit. In order to become exalted, we needed to gain a body, so what better way to teach our spirit than to give it a physical body that is a natural sin machine?

Our goal is to become like God. To do that, we must develop the character that God has. How better to train that spirit to overcome all things (like God did), than to give that spirit a sin machine like this body? Entering mortality with this sin machine gives us the opportunity

to train our spirit to have mastery over the desires, appetites, passions, and pride that is an essential component of the body (2 Ne 2:29). All thought resides in the spirit of man. The mind, the spirit, and the intelligence of man all reside in the spirit. Our goal here is to make the body subject to that spirit, not the other way around.

There are really only two commandments that we can break: We are to Love God and love our fellow man. The natural tendency of our physical body in this environment is to love ourselves—not God and not our fellowman. All commandments are given so that we can love God and love our fellowman. If we do it right, we can develop a spirit that is capable of exaltation. **Moroni 7** instructs us on the vital steps to accomplish this:

45 And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. (Moroni 7:45)

Then that spirit creates, with that physical body, the necessary character for exaltation. We can't receive exaltation or a fullness of joy until the spirit and the elements of the body are inseparably connected. Exaltation is gained by virtue of the spirit's total control over the physical elements. That's the battle that goes on between the flesh and the spirit (Paul talks about it). That's the battle we are trying to win; that's the concept of exaltation.

We do need Christ. That's what the Atonement is for. King Benjamin taught that we must retain a sense of our own nothingness before God.

Turn to **Mosiah 4:11**:

11 And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel. (Mosiah 4:11)

Don't forget about the concepts of Grace and Mercy. Everyone is going to be resurrected and everyone will return to the presence of God. That is Grace, and it is a free gift from God. Grace comes from the word Charis—it is a free gift. Mercy, you will remember, gives us the time to make the character changes necessary to be exalted by satisfying the demands of justice (if we have exercised our faith unto repentance); otherwise, Justice would demand its due because Mercy cannot rob justice. (Alma 42:25; Alma 34:16)

As it says in Moses 6:56, we are agents unto ourselves. Sin conceiveth in our hearts, therefore Alma's statement is correct—our words, our works, and our thoughts can condemn us. The way we can control our thoughts is to think of something else. No matter what you have heard, seen, or thought about, *there is no temptation that you cannot overcome*. That's

one of the other rules that God has established that governs our existence here on earth (1 Cor. 10:13; Alma 11:23; Alma 34:39; Mormon 9:28).

In **Alma 7** we see how Christ gives us the strength we need to overcome our temptations.

11 And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. [*This is our life, the sufferings from our own acts and those from others*]

12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

13 Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh that he might take upon him the sins of his people ... that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me.

14 Now I say unto you [*a command*] that ye must repent, and be born again; (Alma 7:11-14)

Because of Christ we can change our character. Grace satisfies the effects of the fall, enabling all to be resurrected and to return to the presence of God. Mercy allows us to remain there so that our confidence may wax strong in the presence of God (D&C 121:45). Because of Mercy we gain the time that is necessary to change our character as we come to understand our relationship to sin and repent. Again, our character cannot change by ordinance, miracle, or by a magic wand. You change your own character through the exercise of your own agency. You have to choose to change, to make those needed changes to your character. No one else can do that for you.

What we have here in Moses 6 is the purity of the Gospel. The “good news” is that the Gospel is here. The bad news is that nobody is listening! If we can understand the concepts the way they are taught in this chapter, we can develop the change of heart that is required to be born again. The Lord tells Adam that if his posterity will do these things then “thus may all become my sons.” This chapter is teaching us how to become the sons and daughters of God, members of His eternal family. It contains the purity of the Gospel given to the first man, and it must be the same Gospel given in purity to the last man who is to receive exaltation. (*See FAQ for discussion on the meaning of “eternal lives” and sealings.*)

Moses 6:56-68 – Mission of the 3 Nephites – What to teach our children – 3 Baptisms – Aaronic & Melchizedek Covenants – Becoming a Son & Daughter of God

Are there any questions from last week that we need to address?

Question: We talked a little about angels last week, what can you tell us about the Three Nephites and their mission?

They are to assist in particular the Tribe of Joseph within the House of Israel. Their mission is somewhat like John's, who is to assist the House of Israel. We see this in **D&C 77:**

14 Q. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

The Three Nephites were translated, just as John was translated, and because they have a mission to perform, they will remain until Christ comes. They asked to remain, you will remember, in order to “bring souls unto Christ.”

3 Ne. 28:9, 29 (3 Nephites)

9 And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.

29 And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

D&C 7:2, 4 (John)

2 And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.

They are not administrative angels or prophets; that is, they are not to administer the Gospel of Jesus Christ, which is the responsibility of the First Presidency and the Quorum of the Twelve. The Three Nephites and John are to assist in preparing the House of Israel to receive the Gospel when the Day of the Gentiles is fulfilled. They are not really to be considered

angels because angels are messengers sent by God to deliver a particular message. There are a lot of traditions circulating around the Church about such beings.

There are Doctrines and there are Traditions. There are not as many doctrines as you may think there are. However, there are a lot of Opinions and a lot of Traditions. When Christ teaches his Gospel he says:

3 Ne 11:40

40 And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

3 Nephi 11

28 And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

30 Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

31 Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

32 And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

35 Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.

39 Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

2 Nephi 31

2 Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying.

21 And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.

2 Nephi 32

6 Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest

himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.

For example, it is not necessarily a doctrine that an intelligence was placed into a spirit body. That's an opinion. There is Scripture and there is Doctrine, and there is Tradition and there is Opinion. We have to be careful that we do not establish traditions and opinions as doctrines.

You have heard about the “two prophets” in the last days (D&C 77:15) who will be in Jerusalem until Christ comes. As we have discussed before, there are many traditions and opinions circulating in the Church about who those two prophets are going to be. Some say that they will be members of the Quorum of the Twelve or the First Presidency, but that is not the case. The likeliest candidates are John the Revelator and the Three Nephites. They are prophets and apostles in their own right, but they do not have the responsibility for the administration of the Gospel, nor for the administration of the Church of Jesus Christ of Latter-day Saints. They do retain their keys of authority to act as a prophet or an apostle.

The idea that these two prophets to Israel have to be members of the Quorum of the Twelve or the First Presidency is a tradition based on opinion, no matter how many times it is taught or repeated as doctrine. John or any of the Three Nephites could become those two prophets because of their responsibility to the Children of Israel. What those two prophets do by virtue of their authority and Priesthood is keep at bay those who are trying to destroy the house of Israel. Their message and mission is for the preparation of the Children of Israel. Thus those two prophets could be any of the Three Nephites or John.

***Question:** When and where in the Church did it begin to be taught that there would be progression between kingdoms?*

Someone probably taught it in Gospel Doctrine class about 100 years ago, and like a bad seed, the opinion was repeated and passed around the church until the repetition took on the force of doctrine. We often teach “for doctrine the commandments of men” (JS-H 1:19). And sadly, we often teach for doctrine Opinion and Tradition. Because of this, we can get upset when someone who knows the scriptures teaches what the scriptures actually say if it is contrary to what we think we already know, or what we have already heard. Those who get upset are then the first to cry Apostasy, Apostasy!!

That is exactly what happened to Christ! The Pharisees had set themselves up as the new correlation committee, and once they established what one could or couldn't believe in order to be considered an active member of the Jewish faith, anyone who taught something contrary to what the committee (the Pharisees) approved was considered an apostate or heretic. Christ came along and taught from the scriptures. Because what he taught was different from their accepted traditions and rabbinical opinions, what did they cry? Blasphemy, Blasphemy!! (Matt. 26:65; Mark 14:64; John 10:33) And to ensure they didn't lose their reputations or position in the community, Crucify Him, Crucify Him!! (Mark 15:13-14, 20; Luke 23:21; John 19:6, 15)

Think about this: Who has authority when all anyone is doing is quoting another Rabbi? (A: Only the people who believe in that Rabbi.) Christ comes along and teaches as one having

authority because He is quoting the scriptures! (Matt. 7:29; Mark 1:22) The scriptures are His authority. Of course, He is the one who gave the prophets the scriptures. ... The point is, the scriptures give Him the authority, not the Rabbi whose opinions and traditions the Pharisees are fond of quoting. The rabbinical traditions are such that even the Talmud, that multi-volume work, is nothing but what a succession of Rabbis has written over time. Any doctrinal questions over time were settled by the opinions of various Rabbis. In the course of time they have become accepted as true.

Moving on to our text in Moses 6... Remember, the verses in Moses 6 that we have been covering are the details that are missing between Moses 5:8 and Moses 5:9. Last week we thoroughly examined v 55 which explains that your agency is what makes you capable of being judged according to your works. You can't blame Satan or anyone else for the things that go bad or wrong in your life. We read a number of quotes to support that fact. Adam and his posterity are made aware that they are now agents unto themselves. They can choose between good or evil knowing that Satan cannot and does not put thoughts into our minds.

56 And it is given unto them [*Adam's posterity*] to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

That law and commandment to teach it to your children is in the following verse, which also tells us the concepts to teach:

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

In our dispensation, we are to teach our children the Gospel. See **D&C 68:25-26**:

25 And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

26 For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. (D&C 68: 25-26)

These verses make it plain that if we have children in Zion, our responsibility is to teach them by the age of eight the doctrine of repentance, faith in Christ, baptism, and the reception of the Holy Ghost. Adam is given the same commandment. In verse 57, God is in essence telling Adam, "Your children have agency, they are agents unto themselves and can choose good or evil. You are commanded to teach these things to your children. Teach them that they must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence." If repentance is the process of changing our character, the Lord is telling Adam that unless we have the character of God, we cannot dwell in His presence, which is what Joseph Smith also taught.

“If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil.” (TPJS p 216)

We won't be able to dwell in the Kingdom of God or in His presence unless we have repented and become clean. In other words, we have to become Holy before Him. He is a man of Holiness, and no one can dwell there unless they too become a man or woman of Holiness. Going on in **Moses 6**:

58 Therefore I give unto you a commandment, *to teach these things freely unto your children*, saying:

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

This verse is letting us know that even though we were born into this world, we will die. And if we want to be with God in the eternal world, with that perfect spirit, we will need to be born again. This new birth comes as a consequence of faith, repentance, baptism, and the gift of Holy Ghost, and by Mercy as we continuously exercise our faith in the atonement of Jesus Christ, changing our characters from that of a natural man to that of a Saint.

Three Baptisms

These are the three types of baptism described in our scriptures. There is the baptism by **water**, there is the baptism of **fire**, and there is the baptism of the **Holy Ghost**. The baptism of fire *and* the Holy Ghost is not the same thing. The scriptures never use the word “or” when connecting these different baptisms; the scriptures always use the word “and.” We must be born into the kingdom by water, *and* by spirit, *and* by blood. All three elements need to be received. This is the beginning of the process by which our spirit is taught to take control over our body, so that when we get to the other side, we will be better prepared to inhabit a perfect body in exaltation.

The earth has to go through the same things. When did the earth receive its baptism by water? (A: At the time of Noah and the flood.) When did it participate in the baptism by Spirit? The Hebrew word for Spirit is *Ruach*, and *Pneuma* in Greek. It has to do with wind. After the earth had been covered in water, there was a time in scripture and in history that the earth experienced great winds. The time of The Tower of Babel is the prime example. The great winds drove the seventy different nations and their languages to the four corners of the earth. (This is one of the reasons we have a Quorum of Seventy, to assist the Twelve in reaching the people in those seventy nations.) During the time of the Brother of Jared, the winds were so strong that the vessels the Brother of Jared constructed had to be able to withstand being

submerged under the great waves caused by the great winds as they were driven to the Promised Land.

Each time Spiritual Babylon has been destroyed, it has been because of the waters and the winds. The flood destroyed spiritual Babylon during the time of Noah, and the great winds destroyed the spiritual wickedness of the apostate kingdom Nimrod established during the Tower of Babel. The next time spiritual Babylon or spiritual wickedness gains control, it will be destroyed by fire. To escape the destruction from individual spiritual wickedness, the Lord teaches Adam that all must repent, exercise faith in Jesus Christ because of His atonement, be baptized (immersed completely under the water) and then receive the Holy Ghost. As we continuously remember the Savior and what He accomplished for us, we can expect a baptism of fire as well.

Question: Is that what it means to be sanctified?

It is the process. We see this in the next verse:

60 For by the **water** ye keep the commandment; by the **Spirit** ye are justified, and by the **blood** [*the refiner's fire*] ye are sanctified;

We have mentioned this numerous times, but baptism does not cleanse you from your sins. Baptism is an ordinance of obedience, not of cleansing. It is why baptism is the first ordinance received in the church. We cannot be disobedient unless we have made a covenant to be obedient. *Obedience precedes knowledge, and then knowledge demands obedience.* The more obedient we become, the more knowledge we are able to receive. There were those in **Alma 13** who did achieve sanctification:

12 Now **they**, after **being sanctified by the Holy Ghost**, having their garments made white, being pure and spotless before God, **could not look upon sin save it were with abhorrence**; and **there were many**, exceedingly great many, **who were made pure** and entered into the rest of the Lord their God. (Alma 13:12)

Being sanctified is a process of repenting or changing your character such that you cannot look upon sin except with abhorrence. Those that are sanctified also have no more disposition to do evil (Mosiah 5:2) because of the mighty change in their hearts.

A short review of Baptism: Joseph Smith said baptism is like a burial, just like it says in D&C 128:12. We are immersed or buried. The old person is considered as being dead and is buried (symbolically) in the water. When he rises out (born of the water), he is covenanting to be obedient. Our own baptism in mortality is connected to the baptism for the dead, as it is in the likeness of those who have died, been buried, and then resurrected from the grave. Baptism for the living and for the dead is a symbol of death, not cleansing.

Several scriptures explicitly state that those who have been baptized are cleansed by the power of the Holy Ghost – not by water! Look at **Moroni 6:3-4**:

3 And none were received unto baptism save they took upon them the name of Christ, [*which is:*] having a determination to serve him to the end.

4 And after they had been received unto baptism, and were *wrought upon and cleansed by the power of the Holy Ghost*,

2 Ne 31:17 says the same thing. The cleansing comes by the Holy Ghost and not by water:

17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and *baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost*.

We cannot receive the gift of the Holy Ghost unless we have entered into a covenant of obedience. Once we have entered into that covenant, we can then receive the Gift of the Holy Ghost, which gift will allow us, through our agency and process of changing character, to receive that forgiveness of sins. The remission of sins comes by the Holy Ghost, not the action of being baptized itself.

As long as we are talking about baptism, there's a belief making the rounds in the church that is not true. It is being taught that when you partake of the sacrament your sins are immediately cleansed or forgiven—that *the very act* of partaking of the sacrament will cleanse you from your sins. You may as well pay indulgences to the Pope if you think that is true. We always say that the sacrament is a renewal of our baptismal covenants, and it is, but if you look at the sacrament prayer, it is not cleansing you from your sins; rather, you are making a covenant to take upon yourselves the name of the Son, to always remember Him and keep his commandments so that you can have His Spirit to be with you. Baptism **is not** an act of cleansing!

This is what Moses 6:59-60 is telling us: there is the water, the Spirit, and the Blood, all acting together to assist us in becoming clean and worthy to remain in the presence of God. These are what the scriptures say, not the opinion or the traditions that we often hear taught at baptismal services for children or adult converts.

Sanctification comes into play when we are able to wash our garments in the “blood of the Lamb” (Alma 13:11-12).

Let's take this conversation a little higher and discuss our other covenants. In **D&C 84** we find the Oath and the Covenant of the Priesthood, which President Marion G. Romney described as our endowment.

33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. (D&C 84:33)

What President Romney was saying is that the endowment is divided into Aaronic covenants and Melchizedek Priesthood covenants. Of the key covenants we make, Obedience is always the first law of heaven. Baptism is the first covenant of obedience that we all enter into. When we are baptized as members of The Church of Jesus Christ of Latter-day Saints, we covenant with God that we will be obedient and serve God and keep his commandments. Likewise,

before we can participate in the Temple endowment (The Church of the Firstborn), the first covenant we enter into is a covenant of obedience. We cannot be *disobedient* to Gospel law until we have covenanted *to be* obedient to the same. This is why obedience is the first ordinance and covenant we receive or make in the Church and in the Temple. We are agreeing to be obedient in order to receive greater light and truth and enter into greater covenants. We see King Benjamin in Mosiah 5 and Moses in Exodus 19 putting their people under covenant to be obedient, with the people all standing and declaring that they will be obedient in order to receive the blessings the Lord has promised them. But first they are given a chance to withdraw of their own free will and choice.

In the Temple you are also first given a chance to withdraw of your own free will and choice. If you do not want to take on those further obligations (necessary to receive greater knowledge), which then require greater obligations of obedience, you are given a chance to withdraw of your own free will and choice. That’s what Israel did in D&C 84:23-24: As the Children of Israel stood at the base of Mt Sinai, they told Moses that they did not want to go before God, that they wanted Moses to be their intermediary between them and God. Because they withdrew, Moses was taken out of their midst along with the higher Priesthood.

The Temple Covenants are divided among the two Priesthoods. There is the Aaronic Order and the Melchizedek Order. Moses and Aaron led the children of Israel under these two Orders of the Priesthood. The laws pertaining to those orders are contained in our scriptures, so we can talk about them outside of the Temple. They are contained in our Old Testament, New Testament, Book of Mormon and the Doctrine and Covenants.

Aaronic Order = A Temporal Order		Melchizedek Order = A Spiritual Order	
The Law of Sacrifice	Temporal Needs	Law of Chastity (Virtue)	Spiritual Needs
The Law of the Gospel		Law of Consecration	

The Law of Sacrifice is to assist in sustaining and defending the Kingdom of God. D&C 119 defines the purpose of tithing. Tithing is for the debts of the Presidency of the Church. The Fast Offering is our true free will offering and is used to help the poor and the needy.

The Law of the Gospel is also under an Aaronic Order. This law is mentioned in two places in our scriptures: D&C 88:78, and the one that defines it best, **D&C 104:18**:

18 Therefore, if any man shall take of the abundance which I have made, and impart not his portion, **according to the law of my gospel**, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D&C 104:18)

The Law of Sacrifice and the Law of the Gospel are under the Aaronic Order because they pertain to sustaining and defending the Kingdom and the taking care of the poor and the needy, both temporal concerns. King Benjamin talked about this, too, in **Mosiah 4:26**.

26 And now, for the sake of these things which I have spoken unto you—that is, *for the sake of retaining a remission of your sins from day to day*, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the

naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants. (Mosiah 4:26)

When King Benjamin taught his people the Gospel of Jesus Christ, he taught them not only how to receive a remission of their sins, but how to *retain* a remission of their sins from day to day—and that is by remembering the poor and the needy. He is distinguishing the Gospel of Jesus Christ from the Law of the Gospel. (See also Alma 4:12-13; 34: 28.)

The Melchizedek Covenants address spiritual obligations, responsibilities, and commandments. The first one is the Law of Chastity. Elder James Talmage felt this law ought to be called the Law of Virtue. We even talk about it in our Temple recommend interviews when asked if we are honest in all business relationships with our fellowmen. This law is about being virtuous and chaste *in all of our relationships*, not just our relationship with our spouse.

Also under the Melchizedek Order is the Law of Consecration. The Law of Sacrifice is a promise to sustain and defend the Kingdom of God while the Law of Consecration is a commitment to use what we have for the building up of the Kingdom and for the Establishment of Zion. Thus we see that there are two laws and two covenants under each Order of the Priesthood. The Aaronic Order is a temporal Order and the Melchizedek Order is a spiritual Order.

Notice that they all relate to loving God and loving our fellowman, upon which hang all of the Law and the Prophets. The covenants of the Temple, if lived, can bring us very near to having the character of God.

In **D&C 84** we read:

33 ... whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, [*living the Law of Sacrifice and the Law of the Gospel, and the Law of Virtue and the Law of Consecration*] are sanctified by the Spirit unto the renewing of their bodies.

34 They become the sons of Moses [*you receive all of the rights, powers, privileges and blessings of the Melchizedek Priesthood*] and of Aaron [*all of the rights, powers, privileges and blessings of the Aaronic Priesthood*] and the seed of Abraham, [*or the Patriarchal Priesthood blessing of Priesthood, Posterity, and Inheritance*]

35 And also all they who receive this priesthood [*this endowment*] receive me, saith the Lord;

36 For he that receiveth my servants [*the 3 sent ones, Peter, James & John*] receiveth me;

37 And he that receiveth me receiveth my Father;

38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. (D&C 84:33-38)

We can then receive all that the Father hath when admitted into His presence and become an heir and Joint-heir with Jesus Christ. This why President Romney said the Oath and Covenant of the Priesthood is really the Endowment.

Keep in mind that when we have actually been true and faithful in all things and have received that sanctification, we begin to achieve that character change that is necessary for a sure exaltation. It's "not to become such" through your faithfulness. It is the real event. You are washed and pronounced clean and anointed to come forth in that first resurrection. And so he says here:

41 But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D&C 84:41)

What does that mean, to altogether turn therefrom? Turn to **D&C 76** where Joseph sees in vision the sons of perdition. Speaking of those sons of perdition:

30 And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:
31 Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—
32 They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

We are sons of men. *We become sons of God by choice.* But when the sons of God who have known the power of God, either by ordinance or by an actual manifestation by the Savior Himself, deny the truth, they now become the sons of perdition. They are the ones who will receive no forgiveness in this life or in the world to come. Going on in **D&C 76**:

33 For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;
34 Concerning whom I have said there is no forgiveness in this world nor in the world to come—
35 Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.
36 These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—
37 And the only ones on whom the second death shall have any power;

Those who have received their calling and election, who have known and received the power of God, and have denied the truth and His power, are those who have "altogether turned therefrom" and who become the sons of perdition, on whom the second death will have power. These individuals are not coming back, they don't want to come back, nor do they ever plan on coming back; in short, they have developed a character that won't come back!

That verse in **Mosiah 26:26** describes these individuals:

And then shall they know that I am the Lord their God, that I am their Redeemer; but *they would not be redeemed.*

The scriptures tell us that everyone except the sons of perdition will be forgiven, and everyone will be satisfied within the eternal kingdom of their own choosing. Even that third part of the hosts of heaven who chose to follow Lucifer knew and understood their own fate because they understood perfectly the plan and the consequences for their own disobedience. We understand that Cain became the Son of Perdition because he had been a partaker of God's power and had altogether "turned away therefrom." His agency was not compromised because he had total comprehension of what he was choosing and what the consequences would be. One's *agency functions based on what you know, not what you do not know*. Everyone will understand the Gospel perfectly, eventually. Sadly, there will be those who choose not to be redeemed.

Enoch continues (In **Moses 6**):

61 Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time. [*These are the things Enoch is teaching those people who will establish Zion.*]

63 And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and *he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.*

65 And *thus he was baptized*, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with fire, *and* with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

We see that Adam was baptized with **water**, and with **fire** and with the **Holy Ghost**. This was after three generations of Adam's posterity had been born (Moses 5:1-3). He was instructed to teach his children the first principles and ordinances of the Gospel. Enoch is using the record of Adam to teach those in his generation, and they eventually establish Zion.

67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. [*Adam receives the Holy Priesthood after the Order of the Son of God. (D&C 107: 3)*]

This Order of organization began with Patriarchs and Matriarchs who were given Patriarchal and Melchizedek authority. The Lord is instructing Adam, letting him know he is the first to be given this organizational authority. From here on out, Adam holds all of the Keys of the

Gospel. He holds all of the keys of the Patriarchal and Melchizedek Priesthood. The last verse (68) in this chapter becomes vitally important.

68 Behold, thou art one in me, a son of God; and **thus may all become my sons.**
Amen.

This verse becomes very important when you begin to look at the rest of scripture because it is describing the process of becoming a son or daughter of God.

Look at **John 1:10-13**:

10 He was in the world, and the world was made by him, and the world knew him not.
11 He came unto his own, and his own received him not.
12 But *as many as received him*, to them gave he *power to become the sons of God*, even to them that believe on his name:
13 Which were born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

This is saying that we become sons and daughters of God as we become born again, according to the Gospel Plan of Happiness and Salvation. We choose to follow Christ, we choose to make a covenant of obedience, and we choose to receive the Holy Ghost that we might receive inspiration and direction in our earthly lives. Our testimonies are not genetic or received by way of our family tree. We use our agency to change our characters and choose to come unto Christ. Understanding the Atonement gives us the power to become the sons and daughters of God, and if sons and daughters, then heirs of God, according to the promises made unto our fathers, like Abraham (Galatians 3:25-29).

There are many other references that say that by participating in the Gospel we become sons and daughters of God: Mosiah 5:7; 27:25-26; 3 Ne 9:17; Ether 3:14; D&C 11:30; 25:1; 34:3; Matt 5:9, 45; Romans 8:14-17.

After teaching Adam the Gospel, the Lord is telling Adam that by participating in these things, “thus may all become my sons.” This is how we become a member of God’s eternal family. (*See FAQ for discussion on the two kinds of sealings, and what they mean.*)

This is why John wrote that Jesus came to teach the children of Israel the Gospel. He came unto his own, but his own received him not, but those who *did* receive His teachings now received power to become the sons of God. 1 John 3:2 provides the context and explanation for this statement. John is speaking to baptized members:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (See also Moro 7:48)

Our anti-Mormon friends accuse us of believing that Christ and Satan are brothers. These scriptures make it plain that Satan never has been, or ever will be, a brother to Christ—or your brother either! As we read in Abraham last week (Abr 3:26), those who “keep their first

estate shall be added upon.” Lucifer did not keep his first estate; thus he can never become a son of God, which means he can never become a joint-heir with Christ.

Christ is often described as “the only begotten,” which means *the unique one*. He was more “intelligent” than they all, possessing a fulness of light and truth before ever coming here, which qualified him to be the Firstborn unto God. As the Birthright Son, he has the responsibility for the temporal and spiritual welfare of all of his Father’s children. The Resurrection and Atonement are key parts of that responsibility. Because of the Atonement, all spirits can become “begotten” sons and daughters unto God (D&C 76:24; 93:22). When we become Sons and Daughters of God, we become a joint heir with Christ and can receive all that the Father hath.

Question: What do the scriptures mean when they refer to the sons of men?

In our scriptures there are three types of sons: Sons of God, Sons of Men, and Sons of Perdition. Each denotes a different level of knowledge and understanding. We just discussed the Sons of God. The Sons of Men do not know or understand the Gospel. They are true sons of men—born into the world without knowledge of the Gospel. When they learn and accept the Gospel, they can become Sons of God. The Sons of Perdition are those who have known and understood the Gospel in its fulness and have “altogether turned therefrom” (D&C 84:41; 76:31-38).

Enoch establishes a doctrinal foundation on which the people who hear him begin to participate in the Gospel and start the process of changing their characters. We will see this continue in Moses Chapter 7, but first we need to head back to Moses 5:9 to pick up where we left off.

I’m going to say again, you should never read Moses 5:1-8 without then turning to Moses 6:51-68, and then going back to Moses 5:9. That is the sequence that fills in the details Adam experienced when he was taught the Gospel and became a son of God.

Moses 6:58 – Testimonies Aren't Genetic – Justification and Sanctification – Temple Covenants – Mission of Holy Ghost

This week I want to talk a little more about what Adam was commanded to do in Moses 6:58:

58 Therefore I give unto you a commandment, to teach these things freely unto your children,

Adam was commanded to teach his children freely. Moses taught the children of Israel the same thing Adam was taught: to always remember the Lord their God, and to teach them at home, when they go to bed and when they wake up, to always remember the Lord, their God.

I grew up with my grandparents on the ranch. We did not have electricity out there until I was 16. We had kerosene lamps, and every night after dinner, since we did not have TV, we would often sit around our dinner table, and the adults and children would begin having Gospel discussions. I still remember having discussions about the resurrection and other such topics.

In contrast, look over in **Judges 2:10-11**. Joshua has died and the generations of the children of Israel have stopped teaching their children and their children's children, and the following was the result:

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

This is the same as if another generation passed away and the next generation could not remember Joseph Smith and the things that he taught.

11 And the children of Israel [*who did not remember the Lord*] did evil in the sight of the Lord, and served Baalim: [*other gods*]

See **Judges 3:5-7**

5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. [*They married outside of their faith, and they no longer remembered the Lord*]

7 And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim

The pattern continues on and on. The reason this happens is because testimonies are not genetic! They do not pass from one generation to the next generation by virtue of our genes or family tree. As much as we like to think and hope this is true, the testimony that you have of the Gospel or of Jesus Christ is not passed on to your children by osmosis or because you make them go to church. That's why the Lord tells Adam to teach his posterity all the time;

that's what “to teach freely” means. Moses taught the Children of Israel the same things. We are to teach our children all the time because what we believe means nothing to them unless they gain their own testimonies.

Look in **Mosiah 26:1**

1 Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition [*or testimonies*] of their fathers.

Teach the Gospel freely; teach it all the time, because testimonies are not genetic. The people in Judges and here in Mosiah saw the rising generations forget and fall away because when they “became for themselves,” they were led away by non-members or non-believers (3 Ne. 1:29).

The reason that occurs is entropy, the law of thermodynamics that states that everything moves from a state of order to a state of disorder. In order for the Church to be better than it was, massive amounts of energy have to be infused into the teaching of our rising generation. Unless we can teach our children with more energy than we were taught, that generation will begin to “fail in its progress” (Alma 4:10). Thus that rising generation will not or cannot be any better than you are. The goal is for every generation to become better than the one before. Each generation needs to be preparing the next generation for the coming of the Lord (Alma 16:16; Alma 39:16).

This concept of infusing energy in order to offset entropy requires us to “teach freely and abundantly” the Gospel and the plan of salvation to our children. That's what the Lord is teaching Adam in Moses 6:58 and what Moses was commanded to do in Deuteronomy 6. Otherwise it will lead to what we see in 3 Ne. 1:29-30. The Book of Mormon contains no prophecies of the last days, but it does show the pattern of the last days. Mormon felt inspired to include this tidbit of information in his record so that we would read it in our day. Even parents are vulnerable to falling away because of the disbelief of their children. Therefore, it is imperative to teach the Gospel freely. Everything Adam did, Abraham did; everything Abraham did, we are supposed to do.

Question: Last week you talked a bit about being sanctified by blood in **Moses 6:59-60**. Can you tell us what that really means?

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

What this is saying is: We were born onto the earth; now we must be born again into the Kingdom of heaven, of water (Baptism), of the Spirit (Holy Ghost), and then be cleansed by the Blood of Christ by exercising faith unto repentance in order for sanctification. The Lord

explains that even the blood by which we are cleansed is the blood of the Only Begotten, that we might be sanctified from all sin. That's the blood that cleanses, not the waters of baptism.

We see in v 60 that again it is talking about those three components, but in a different order: water, Spirit and blood.

60 For by the water ye keep the commandment;
by the Spirit ye are justified, and
by the blood ye are sanctified;

In scripture we also see the three parallel, physical cleansings of the earth:

by the flood (water)
by the wind (Spirit)
by fire (blood)

We talked about how the earth and its people have already experienced the cleansing by the **water** (The Flood in Noah's time), and the **wind** (during the time of Nimrod and the confusion of the languages), and now we are waiting for the last of the three, the baptism by fire.

Both of those former cleansings destroyed physical and spiritual Babylon. In Noah's time, the world's people were so corrupt that no one would ever have the chance to be righteous because of the prevailing wickedness and violence (Moses 8:28, 30). There had to be a new beginning that would allow those spirits that were to come to the earth a chance to hear and understand the Gospel anew, thus the world was cleansed by water. In the time of Nimrod (the grandson of Ham) and the Tower of Babel, the great wind scattered the people away from Babylon and from Nimrod and his evil ways so that his works and his teachings could not influence them. The people were scattered into seventy different tongues and into seventy different nations, which we see in Gen 10 & 11 (The Biblical scholars call this the Table of Nations). Because these seventy nations could no longer understand each other, they went their separate ways and they could begin anew and not be influenced by that one wicked leader. So by wind Babylon was again destroyed.

According to Revelation 17-18; Isaiah 13-14; 1 Ne 13-14; and according to Jeremiah 50-51, Babylon will be destroyed again. And this time it will be by fire. So we are waiting for the cleansing of fire, which will be the refiner's fire. We read in Malachi about the great and dreadful day of the Lord and that the possibility exists that we will all be burned (Mal. 4:1, 5). That day will be great for some and dreadful for others, but we really don't have to worry about it because death is an event that we live through!

The three cleansings—the baptism of water; the baptism of fire, and the baptism of the Holy Ghost—are talked about over and over again in the Book of Mormon. (2 Ne 31:13-14, 17; 3 Ne 9:20; 3 Ne 11:35; 3 Ne 12:1-2; 3 Ne 19:13; Morm. 7:10; Ether 12:14) Because of tradition or opinion, we have had the tendency to teach that after the baptism of water comes the baptism of “fire and the Holy Ghost” as if they are the same thing, not two separate and

distinct events. In all of the references in the Book of Mormon, the word “or” is never used to connect the two cleansings. It never says baptism of fire “or” the Holy Ghost; the word “and” is always used, indicating that they are separate and distinct.

The three cleansings talked about in **Moses 6:60** are related to the baptism of water, fire, and the Holy Ghost mentioned in the Book of Mormon.

60 For by the water ye keep the commandment; by the Spirit [*the Holy Ghost*] ye are justified, and by the blood [*the refiner's fire*] ye are sanctified; (Moses 6:60)

In this verse we see that the Lord is telling Adam that these cleansings, these baptisms, are each distinct, and are the three cleansings that we are to participate in: the water for obedience; the Spirit for justification, and the blood (the Refiners Fire) for sanctification (see JST John 1:28).

Probably the best description of this process is this: We have to be justified by the Spirit before we can be sanctified. It is our own choices and character development that will bring us to that point. Once you have prepared yourself, the Spirit will then bear witness to you and to God that you have done all within your power. You can then be washed in the blood of the Lamb, or become “sanctified,” having no more disposition to do evil and being unable look upon sin save it be with abhorrence. (See Alma 13:11-12)

Christ is the Mediator between man and God. No one comes to the Father but by Christ. However, Christ is not the one who cleanses you. He stands between you and the Father—between all of our faults and failings, and our exaltation in the presence of God.

We have discussed previously that we separate ourselves from God by our own choices, and that because of the sinful world we have been born into, “sin conceives in our hearts.” But what we are learning here in these verses is that we do not have to continue on the path of separation! We can look to Christ; we can exercise our faith in Him and in His atonement. We can choose to return to the presence of God and remain there. We can become clean from the blood and sins of our generation. He is explaining all this in these verses about the water, the Spirit, and the blood. God has provided a way for us to return unto Him and not experience that second death that awaits those who will knowingly reject the Gospel and the invitation to return. (See Hel. 14:18-19; Alma 12:16, 32; Alma 13:30)

When we are born into the world, the effects of the Fall have already been paid for; hence, children are whole from the foundation of the world (Moses 6:54). But as sin conceives in our hearts, we begin to separate ourselves from God, and *our* fall begins to take place. The Gospel plan has been instituted whereby we can “come unto Christ” and not remain separated from God. This is accomplished by exercising our faith unto repentance (changing our character) and doing the best we can in this mortal world. We cannot do this perfectly—there is none good but God; there is none righteous but God—but when we are doing all that we possibly can, when we are working in that direction, trying to do all that we can to change our character by demonstrating our faith through baptism, the Spirit can justify us before God, signifying that we have done all that we can do. Then we can be washed clean in the blood of the Lamb.

Question: Is the washing we receive in the Temple the same thing as what we are talking about?

That ordinance may represent that sanctification, but it is what it says it is—a washing to become free from sin, just as the anointing represents our resurrection.

Question: Is that an analogy or are they also part of the plan to begin with?

Both. Symbol has to be founded in a reality, either a historical reality or one generated by an ordinance. (Look at Alma 13:16 again.) There are two things that Christ performed—the resurrection and the atonement. The initiatory ordinances represent those two events. We need to become resurrected, and we need to have our sins covered by the atonement so that we can be pronounced clean. This allows our confidence to wax strong as we stand in the presence of God. These ordinances represent the spiritual death and physical death that Christ overcame.

They are symbolic and they are real. Remember—the ordinances mean nothing in and of themselves. We can be washed a thousand times for ourselves; nevertheless that will mean nothing unless the Spirit justifies you before God. Then you are washed in the blood of the Lamb or receive the refiner’s fire. Moroni tells us in the last few verses of his book how this is done: Look at **Moroni 10:32-33**. (Suggestion: read these verses very deliberately)

32 Yea, come unto Christ, and be perfected in him, *[we cannot do that by ourselves]* and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, *[this is that justification]* that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye *sanctified in Christ by the grace of God*, through the shedding of the blood of Christ, *which is in the covenant of the Father [not Christ] unto the remission of your sins*, [then] ye become holy, without spot.

We cannot receive this without the water, the Spirit, and the blood.

Remember, it is not Christ who actually forgives our sins, but it is “by” Christ that our sins are forgiven. What Moroni 10:33 is saying: Because of the covenant of the Father, we can become clean and holy before Him. It is the Father’s plan that allows the forgiveness of our sins; it is His plan that allows us entry into His presence; it is His plan that allows us to receive all that He hath, and to become a joint-heir with Jesus Christ. The covenant of the Father is such that there is “no other name” whereby we might be saved other than by Jesus Christ and His atonement.

Question: I am trying to figure out how the Lamanites who joined the Church were said to have been baptized by fire and the Holy Ghost, yet they knew it not. How did they not know? (See 3 Ne. 9:20)

That occurred because they were worthy enough for both of them. They would not normally occur at the same time, but the Book of Mormon is giving us historical evidence that they can happen at the same time. It may be such that they did not even know what was occurring in their lives. The hearts and commitment to the covenants that the Lamanites made was sufficient for both. The Lord tells Adam the very same thing in the next few verses (Moses 6:66).

Question: Wouldn't you know if you were being sanctified?

No! That's the great thing about it. It is not up to you. You just don't say to God, "Ok, I am ready to have my garments washed in the Blood of the Lamb." Or, "I am ready to be sanctified." The person who is consciously trying to force the action of becoming sanctified or receiving his calling and election does not understand that these things come by character development and not by the ordinance itself. The result comes because of who you have become (your character) not who you want to be. In Christ's day there were those who were "looking beyond the mark," (Jacob 4:14) and in our day there are those who want to delve into the more esoteric topics, thinking and believing that with special knowledge, words, or ordinances they can force the hand of God. It doesn't work that way. The phrase in scripture is, "in the due time of the Lord."

This paradox is confronting because as soon as you think you are worthy...you're not! I have an old Frank & Ernest cartoon in my scriptures. Both Frank & Ernest are standing before the Pearly Gates, both dressed in a Monk's robe and hood. Peter looks down on them and says, "I am sorry, but I only have room for one of you. Which one of you is the most humble?" That's the point—you don't choose the timing! It's not up to you.

Question: If it is the Father's Plan, why do we call it Christ's Gospel?

It's Christ's Gospel that shows us how to get there. Christ says, "This is my Gospel: Faith, Repentance, Baptism and the Gift of the Holy Ghost. He tells the people in **3 Ne 11**:

40 And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them. (3 Nephi 11:40)

Then at the close of His ministry to the Nephites, Christ tells His disciples:

10 And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. (3 Ne. 27: 10)

He is saying that the goal of God is to exalt all of us—those are the Father's "works" (which are learned about in the Temple). As the Father declares in Moses 1:39: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." If God's work and glory is to exalt us, how do we do that? We exercise faith, repent, be baptized and receive the gift of the Holy Ghost in order to get the plan rolling in our lives. Then Christ pleads our case before the Father after we have done all that we possibly can.

D&C 45:3-5

3 Listen to him who is the advocate with the Father, who is pleading your cause before him—

4 Saying: “Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;

5 Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.” (See also 2 Ne. 2:9-10; Mosiah 15:8; Rom. 8:26-27, 34)

Have you ever wondered why the Holy Ghost is not mentioned in the Temple (except when His name is mentioned during the ratification of an ordinance)? He is not mentioned in conjunction with any other member of the Godhead, or the creation, or any other aspect of the Temple narrative. There is a reason for that. Joseph Smith taught us that there will come a time when the Holy Ghost will receive a physical body.

But the Holy Ghost is yet a spiritual body and is waiting to take to himself a body, as the Savior did or as God did, or the gods before them took bodies (George Laub Journal, 16 June 1844; Words of Joseph Smith, p 305 n 26).

Gee Whiz File Material: This is not doctrine, but is in scripture. If this is the case, that the Holy Ghost is waiting to receive a physical body after His work is completed, we know from the D&C that there are no angels who minister to this earth but those who belong or have belonged to it (D&C 130:5). This suggests that every world, for the benefit of that particular world, may have a representative on the Godhead. He is not mentioned in the Temple as being part of the Godhead other than to legitimize the ordinances that we participate in. The mission of the Holy Ghost is to get us to come unto Christ. The Initiatory is the ordinances of the life and mission of Christ—His resurrection and Atonement. This then prepares us to stand before God, declaring ourselves true and faithful and ready to enter his presence. There is a mission for each member of the Godhead as part of God’s work and glory.

Look at the three-fold mission of the Church as it applies to the Temple:

We Proclaim the Gospel in order to receive the blessings of the Temple.

We Perfect the Saints so that they can receive the blessings of the Temple.

We Redeem the Dead by performing their Temple work.

The purpose of the Holy Ghost, then, is to get us to the Temple so that we can participate in the ordinances of Christ—the washing and the anointing, which are the ordinances of the resurrection and the atonement. Once we have done that, we are now ready to stand before God. However, between those ordinances and the point in which we stand before God, we have to begin to develop the character that makes God *God*.

Previously, we have entered into covenants wherein we promise to live and abide by certain laws. These covenants are contained within the Aaronic Order and the Melchizedek Order. By being true and faithful to the covenants in each of these orders, by understanding the significance of these covenants, and that they represent the temporal and the spiritual needs of

members of the Kingdom, we will come very close to developing that character that makes God *God*. We will sacrifice and love God and love our fellow man; we will be true and chaste in all of our relationships. We will build up the Kingdom of God on earth and seek to establish Zion. Our character will change automatically as we faithfully and truly honor and abide by those covenants in our daily lives. We will then be able to answer honestly that we have been true and faithful in doing all that we were commanded to do when we stand before the veil. Joseph taught us that in order to dwell with God, we must have the character of God (TPJS p 216). We develop that character by living up to our Temple covenants.

This is what these few verses are about. We enter the Gospel by the water. We become justified by doing all that we can by the Spirit. Then, when we are sanctified, our garments are washed in the blood of the Lamb so that we might stand before God, having been true and faithful in all things, now desiring to receive all that the Father hath. By the blood of the Lamb—Christ pleads our case before the Father—the Father says, “I claim you as a son or a daughter of God.” And we are then admitted into His presence.

The Gospel that is being taught here in this particular chapter, these last 18 verses, can be used as a study guide for the rest of your life! Seek to truly understand what these last 18 verses of Chapter Six of Moses are talking about. They can become the doorway into all of the rest of the Standard Works. The Standard Works teach the Gospel of Jesus Christ, and this record is the Gospel in its purity, and the way we need to understand it. The Book of Mormon contains the fullness of the Gospel of Jesus Christ and these verses can and will open the doorway into understanding the Book of Mormon.

Moses 5:9-41– The Two Sons, Cain & Abel – Choosing a New Patriarch – Perdition – Endless Punishment

Any questions from last week to get us going?

Question: *In Moses 6:54 where it talks about children being whole from the foundation of the world: If they are going back into the presence of God, do they really need to spend time in Spirit World with the rest of us?*

Good Question! They are whole from the foundation of the world and they will receive their exaltation. They do not need to go somewhere in order to change their character because their character is already perfect. Alma teaches us that it is requisite that there be space between death and the resurrection for those that need to change their character.

As to whether they go directly back to the presence of God, or to the spirit world to learn more (or to teach), the scriptures are silent.

Question: *If we ever do become Gods, will we remember our time on earth?*

Perhaps we could, but you won't need to. Isaiah 65:17 says (speaking of the Celestial Kingdom):

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

There will be no need to remember our earth life in the life after our resurrection. Once you have entered a new realm of existence, with new responsibilities, it just won't be relevant. D&C 19:6 talks about eternal punishment, and we are told that "it is not written that there shall be no end to this torment..." To be eternally tormented or punished is to have a memory of things that you could have had and enjoyed. The end of that torment or punishment means that once we have chosen where we want to spend the rest of eternity, memories of this earth life won't even come to mind.

Question: *In an earlier class, we talked about the Council in Heaven. After we die, will our veil of forgetfulness be lifted so that we can remember what transpired in that Council?*

You will only remember as much as you know to be true. To put it simply, the manifestation of deity cannot be any greater than the knowledge of deity that you have. To those people who only believe God is a Spirit, the first manifestation of God after they die will not be any greater than the knowledge of God that they have acquired up to that point.

D&C 93:19 tells us that we are given the scriptures that we may understand and know how and what we worship, so that we might come to the Father in Christ's name. Jesus taught: "No one cometh unto the Father, but by me" (John 14:6). "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hath sent" (John 17:3). "If a person

gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come..." (D&C 130:18-19) The point being: If we gain more light and truth while in this life, it will give us an advantage on the other side. Light and truth on the other side will not be any greater than the light and truth you have already received because we have to learn line upon line and precept upon precept. Thus the manifestation of deity cannot be any greater than the amount of light and truth we have gained in this life.

To put it another way, if a non-member dies and gets to other side and remembers all that was said and done in that Council in Heaven before the world was, there is no agency involved, or faith in Christ required. And those two things are required of everyone. We all have to learn line upon line, precept upon precept; here a little and there a little. Faith and Agency have to be involved. When people die and get to the other side they are not going to learn that they should have gone to 50 E North Temple Street in Salt Lake and asked for the missionaries. Mormonism will not be taught on the other side—only the Gospel of Jesus Christ. In fact, there will be no Mormons on the other side, only followers of Christ and his Gospel.

Comment: So, either way, the same price will have to be paid to acquire that knowledge?

Yes. If you are not seeking for further light and truth here, the first thing you have to learn there is to seek for further light and truth. If you have no desire to want to learn here, on the other side, you will have to learn to have that desire, or not. Joseph said: "A man is saved no faster than he gains knowledge." "Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge...if a man has knowledge, he can be saved" (TPJS p 217, 357). If you don't care about gaining knowledge, then you don't care about being saved.

The last several lectures have focused on the Gospel that Adam was taught in Moses 6:51-68. As part of the narrative, these verses belong between Moses 5:8 and 9. They are taught to repent and be baptized; they are taught about sin; they are counseled to teach the Gospel to their children. In short, they are taught how to overcome the effects of the fall to return to God, and what to do to become His sons and daughters.

Is there anything different being taught in Adam's book than what Ammon and Aaron teach Lamoni and his father in Alma 18 and 22?

Alma 18:36, 39

36 Now when Ammon had said these words, he began **at the creation of the world**, and also **the creation of Adam**, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets,

39 But this is not all; for he expounded unto them **the plan of redemption**, which was prepared from the foundation of the world; and he also made known unto them **concerning the coming of Christ**, and all the works of the Lord did he make known unto them.

Alma 22:12-14

12 And it came to pass that when Aaron saw that the king would believe his words, he began from **the creation of Adam**, reading the scriptures unto the king—how God created man after his own image, and that God gave him commandments, and that because of transgression, **man had fallen**.

13 And Aaron did expound unto him the scriptures from **the creation** of Adam, laying **the fall of man** before him, and their carnal state and also **the plan of redemption**, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

14 And since man had fallen he could not merit anything of himself; but the sufferings and death of Christ **atone for their sins**, through faith and repentance, and so forth;

It is the exact same message. The common ground was that both Lamoni and his father said they believed in God. These two missionaries were then able to teach from the scriptures the plan of salvation.

Our missionaries now have to plow through the hard ground of atheism. Up until a few years ago, most people said they believed in God, but now, even within the Born Again movement and among the LDS movement, 50-70% of High School graduates have fallen away from the faith of their parents, and nearly 70% of that number claim they no longer believe in God. Atheism is dominant in the minds of a majority of the world. Our missionaries will have to learn how to teach those who say they no longer believe in God.

In my opinion, the Book of Mormon not only tells us *what* we should teach but also *how* we ought to teach the Gospel. Nowhere in the Book of Mormon do we see anyone being invited to a potluck dinner. If the Gospel is to go into all the world, these are the things we need to get the people to hear and understand. It's the same message Adam taught, and it is the same message Enoch taught—The Creation, The Fall, and the Atonement. The “Golden Questions” ought to become: “What do you know about Christ?” and “Would you like to know more?” It is the Gospel of Jesus Christ that brings lasting conversion, not attendance at a potluck or a one-time family home evening. In the Book of Mormon we see the Gospel being taught *first*, with the Church organization then being used to strengthen and fortify their faith in Christ and in His Gospel (see Moroni 6). Conversion in our Scriptures is always to Christ and His atonement, not the Church. This is why Adam was told to teach these things *freely* unto his children! When was the last time you taught your children about becoming sanctified through the blood of the lamb?

Back to **Moses 5:9** to pick up the narrative. Adam has just been baptized:

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

10 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families (his family) of the earth, saying: Blessed be the name of

God, for because of **my** transgression **my** eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

Because Adam fell, he is taught the Gospel—he can now have joy in the knowledge that he will be resurrected and redeemed.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for **our** transgression we **never should have had seed**, and **never should have known good and evil**, and **the joy of our redemption**, and **the eternal life** which God giveth unto all the obedient.

Eve verifies that they never would have had posterity, known good and evil, or the joy of their redemption or even known about eternal life. In essence, *until they fell, there was no need for the Gospel to be taught*. Again, by allowing the scriptures to speak for themselves, we see Adam and Eve never knew or understood the Gospel before they fell. As we learn in our Temple narrative, the Lord says, “**If** they partake of the fruit, **then** we will provide a Savior for them.”

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. [*They taught their children the Gospel*]

The joy spoken about of in 2 Nephi 2:25 (“men are that they might have joy”) is scripturally defined as the joy in the redemption of Jesus Christ. It’s about your own resurrection, which brings you back to the presence of God. **D&C 93:33-34** sheds more light on this:

33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of **joy**;

34 And when separated, man cannot receive a fulness of joy. (D&C 93:33-34)

Opposition to the Gospel Plan

This next verse (v 13) has reference to a scene from an older Temple narrative in which Satan hires a preacher to teach “the philosophies of men, mingled with scripture” to the posterity of Adam and Eve. When questioned by the messengers on how this teaching was being received by these people, the preacher responds, “Very well, except for these two (referring to Adam & Eve).”

As an angel of light, Satan appears to the sons and daughters of Adam:

13 And Satan came among them, saying: **I am also a son of God**; and he commanded them, saying: **Believe it not**; and they believed it not, and they loved Satan more than God. **And men began from that time forth to be carnal, sensual, and devilish.**

Now that Adam has taught his posterity the Gospel, Satan comes among them with all of his teachers and ministers teaching them not to believe in the Son of God, and they reject what their father Adam had taught them. Now that there is a choice between good and evil, the

posterity of Adam can use their agency to choose. There had not been any choice before, and that's why the record says, "from that time forth, men began to be carnal, sensual, and devilish."

This is also why the posterity of Adam could not die as to a temporal death up to this point—they had to have the opportunity to be taught the Gospel! (D&C 29:42)

Joseph taught:

"In relation to the kingdom of God, the devil always sets up his kingdom at the very same time in opposition to God." (TPJS p 365)

If the Gospel was not introduced unto Adam and his posterity for those three generations, then Satan was not present either. One cannot sin against the Gospel unless one has been taught the Gospel. One cannot be *disobedient* unless one has made a covenant to *be* obedient. This verse explains that Satan sets up his kingdom at the same time the Lord sets up His.

These verses are insert verses within the story line. Notice the future tense in verse 15:

14 And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

15 And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

The Two Sons

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?

Here the story gets a little more interesting. As the three generations of their posterity had rejected the Gospel, there were not any who were worthy to become the next Patriarch once Adam died. Cain is the firstborn *after* they had received the Gospel. This is why Eve says, "I have gotten a man from the Lord; wherefore may he not reject his words (like all of his brothers and sisters did)." She is excited to teach him the Gospel from the beginning of his life. "He's going to go to Primary, Sunday School, Young Men – but not scouts (*class laughter*) – and we're going to have Family Home Evening, so he may not reject the Lord's words."

However, after receiving the Gospel and the Priesthood, and all that the Gospel could offer, Cain eventually developed the character that said, "Who is the Lord that I should know him?"

This is not what Cain said when he was 8 yrs old, or even 20 years old. Cain has received the Priesthood. He has been active in the Priesthood. He has offered sacrifices in the Priesthood, and he had already received his endowment of power, which at that time, was not an ordinance "to become such" through faithfulness. It was the reality of the ordinances of the

endowment. (Presently we are anointed only “to become such” based upon our faithfulness.) He has been participating in the Priesthood and all of its ordinances. But a few verses later, we see Cain’s change of attitude.

17 And she again conceived and bare his brother Abel. And Abel hearkened unto the voice of the Lord. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Abel is the second son born after they have received the Gospel. This story line begins to establish the Patriarchal Priesthood Line that is talked about all through our scriptures. Verse 17 says, “And Abel hearkened unto the voice of the Lord.” The stage is being set. The record is giving us a clue who the next Patriarch is going to be.

We see that Cain has some Priesthood activity problems, but Abel remains active in the Priesthood. All of this sets the stage for the information that is to come. All of this is not instantaneous, as they are living to great old ages. For all we know, this account may have taken well over 150 years to transpire. Verse 18 is a continuation of v 16 when Cain asks, “Who is the Lord that I should know him?”

18 And Cain loved Satan more than God. ...

Even though Cain holds the Priesthood and has been active in his Priesthood responsibilities, he thinks the world will be a lot more fun than working for Dad in the Church.

...And Satan commanded him, saying: Make an offering unto the Lord.

Joseph explained:

“Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith, he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not of faith, is sin. But Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous, God Himself testifying of his gifts.” (TPJS p 58)

Cain has already been making sacrifices unto the Lord; he has been active in the Priesthood. He knows perfectly well what kind of offering is acceptable. But in this particular instance, as recorded in scripture, he does as commanded by Satan, which now disqualifies him from becoming the next patriarch.

We’ve gone over this before, but let’s review how patriarchs are chosen under a Patriarchal system. Joseph taught us that there are three Priesthoods—the Melchizedek, the Patriarchal and the Levitical (Aaronic) Priesthoods (TPJS p 323).

Moses is part of the account in Genesis, thus we are discussing the succession within the Patriarchal Priesthood. In Genesis we see the Patriarchal line, from father to son. The Patriarchal line is in Genesis to show us the line of Christ. The genealogies in the Old Testament show us not only the line of Christ, but they also show us the line of His mother Mary.

The story of Adam, Cain, and Abel, and those that succeed them, are the beginning of the Patriarchal narratives. Adam is the first, and now it is time to choose the new patriarch. This is what this story in Moses is all about! Anciently, to become the birthright son, one must not only be sealed to a matriarch but also have the authority of the Melchizedek Priesthood (the inherent authority of Christ) to function as the '*prophet, priest and king*' for all of the father's posterity when a worthy patriarch may be absent. Thus, the birthright son is responsible for the temporal and the spiritual welfare of all of his father's posterity.

Cain receives the priesthood, as does his brother Abel. However, Cain, being the oldest son (after Adam and Eve had received the gospel), feels he is entitled to not only the double inheritance of the firstborn, but also the birthright authority to rule over all the posterity of his father. (Anciently, the firstborn son received a double portion of the inheritance as part of his responsibility to provide for the widows and orphans in the extended family.)

The next patriarch, then, whether it be Cain or Abel, will become responsible for the temporal and the spiritual welfare of all of his father's posterity, becoming a Prophet, Priest, and King to that posterity. This control and dominion is what Cain is expecting to receive.

19 And *in process of time* it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.

This verse tells us that all the events leading up to this took place “in the process of time”—it was not a quick summary of events that occurred in the young lives of these two brothers.

As it comes time to choose the new Grand Patriarch—who will be the birthright son—the character, desires, and priesthood activity of Cain and Abel are made manifest. Cain loves Satan more than God; he is more interested in the things of the world than in the inner workings of the Patriarchal ministry. We will see later that he is more interested in power and glory and acquisition.

As Adam is teaching his posterity the Gospel, his hope is that righteousness will invade the culture. We see it being taught at the beginning of every dispensation. Righteousness should always invade the culture, including your own.

Your own righteousness should invade your culture, rather than withdraw. For instance, Enoch goes into a wicked world where everyone has rejected God. Enoch's righteousness and those with him invade that wicked world rather than withdraw. It is that invasion of righteousness into that wicked world that actually sets up the city of Enoch. We see it with the sons of Mosiah as their righteousness invades the lands of the Nephites. Our righteousness should invade the wicked world in which we live; invade the culture that surrounds us. We

cannot separate ourselves from the wickedness that surrounds us or our children. What we can do is teach our children how to choose righteousness in the presence of wickedness. The power of exaltation is to choose good in the presence of evil.

This is where we are going with Cain. We see Cain choosing the world rather than righteousness. Even though it may seem hazardous at times to proclaim the Gospel, the point is that it needs to be spread. The good news about the Gospel is that it is here, but the bad news is that nobody is listening. That's the whole concept of missionary work. These stories of the Patriarchs are accounts of righteousness intruding into the wicked world around them (Moses 6:23). The other great thing that Moses teaches us is that there are intrusions from the heavenly realm into this wicked world. That is righteousness coming down from heaven. There is a restoration of knowledge that comes into this world.

Moses 7:62

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

This is what Adam is trying to establish, and what is going to occur in succeeding generations. Back to our story:

Moses 5:20-22

20 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering;
21 But unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell.
22 And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen?

Here, Cain is having a conversation with the Lord. Because of Cain's attitude, pride, and wickedness, the "Lord had not respect" for Cain's offering. This statement would indicate that the deliberate disrespect communicated by Cain's offering (he knew the rules) disqualified him from being the accepted and rightful priesthood authority. "Satan knew this, and it pleased him" but Cain was "wroth" and he was depressed.

Cain had prepared his offering under the direction of Satan (Moses 5:18); therefore it was not an offering of righteousness. Because of Cain's offering, the Lord reminds him of the consequences of not keeping the covenants that he has made. The Lord is giving him another chance to exhibit the faithful responsibility of the birthright son:

Moses 5:23-25

23 If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my

commandments, I will deliver thee up, and it shall be unto thee according to his [*Satan's*] desire. And thou shalt rule over him; [*Because Cain has a body*]

24 For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition; for thou wast also before the world.

The phrase “thou wast also before the world” simply means that Cain had kept his first estate. He was in that Council, he chose to come here, and he had lived such that he had received his calling and election. He is being warned that if he turns away therefrom, he will be called Perdition. He was a son of man to begin with, he became a son of God by virtue of receiving his endowment, and now he will become Perdition by altogether turning away from his oath and covenant. (All who become Perdition after this will become sons of Perdition.)

As we’ve discussed, there are three different types of “sons” described in scripture:

Sons of Men = those who do not know the Gospel

Sons of God = those who know and have partaken of the fulness of the Gospel

Sons of Perdition = those who know, have partaken, and have altogether turned away

Perdition

Cain is told that if he does not shape up, he will become “Perdition.” The question becomes: *What do you have to do and know to become a son of Perdition?*

D&C 76:31-33

31 Thus saith the Lord concerning all those who know *my power*, and *have been made partakers thereof*, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power.

Christ has provided the atonement and the resurrection. That is His power, and those who have been washed and pronounced clean are those who have been made “partakers thereof,” or who have received their Calling and Election. This means one has not only received the Priesthood, but has also entered into and received all of the ordinances of Salvation and Exaltation. They have been washed, anointed, and pronounced free and clean from the blood and sins of their generation, and then “altogether turneth therefrom” (D&C 84:41). That is knowing, and being made partakers, of God's power. Being faithful to the concept of the endowment is not the same thing as actually receiving your Calling and Election.

32 They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

33 For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

These are further identifying characteristics of those who become the sons of perdition, and a further explanation of their fate:

D&C 76:34-38

34 Concerning whom I have said there is no forgiveness in this world nor in the world to come.

35 Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

36 These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—

37 And the only ones on whom the second death shall have any power;

38 Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

D&C 76:43-45

43 Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him

44 Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment—

45 And the end thereof, neither the place thereof, nor their torment, no man knows;

This is how we know Cain not only received the Priesthood but also participated in all of the saving and exalting ordinances. He knew and was a partaker of God's power. His exaltation was in essence guaranteed. This is why he qualifies as “Perdition.”

In the verses above, the Lord mentions endless punishment and torment. He says the Lord will save all except the sons of perdition. Before we get into Cain and Abel and how the Priesthood lineage descends to our day, we need to understand how the Lord gets our attention!

D&C 19:4, 6-7

4 And surely every man must repent or suffer, for I, God, am endless.

6 Nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment.

7 Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men [*meant to scare us*], altogether for my name's glory.

The Lord is saying we will suffer unless we repent. He is serious. He intends for us to know that we are to change our character, or else we will suffer! But God's type of punishment will end; we are assured of that. Joseph taught that sins will be forgiven and that punishment will end (TPJS p 219). If sins are forgiven, there will be no more suffering. (This is not the case for the sons of Perdition.)

D&C 19:10-12

10 For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—

11 Eternal punishment is God's punishment.

12 Endless punishment is God's punishment.

The Lord is giving a description of His punishment that will have an end. Because his name is Endless, it is called Endless punishment, but there will be an end of suffering at the time of our resurrection. [The sons of perditions will not be resurrected; thus their suffering does not end.]

According to Alma 40, both the righteous and the wicked will remain in their state UNTIL the time of their resurrection:

Alma 40:14

14 Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

Alma 40:21

21 But whether it be at his resurrection or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

After the spirit world we will enter into the kingdom we have chosen to be in for the rest of eternity, and all will be completely happy and totally satisfied with their choices.

D&C 104:9

9 Inasmuch as ye are cut off for transgression, ye cannot escape the buffetings of Satan until the day of redemption. [*The resurrection of the dead is the redemption of the soul. See D&C 88:16*]

Going on ... Moses 5:25

25 And it shall be said in time to come—That these abominations were had from Cain; for he rejected the greater counsel which was had from God; and this is a cursing which I will put upon thee, except thou repent.

What will that “cursing” consist of?

He will be called Perdition; he shall rule over Satan (because he has a body), but he will be the Father of Satan's lies. It is a complete loss of the *rights* and the *rites* of the Priesthood, at least for him. Cain's posterity could not have the *rights* of the priesthood (administration) but

were not limited in the *rites* (participation) of priesthood blessings. We'll learn why coming up.

26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

27 And Adam and his wife mourned before the Lord, because of Cain and his brethren.

28 And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.

Abel has now been chosen to become the Patriarch, and Cain refuses to listen any more to the Lord or his new Priesthood Leader.

Moses 5:29-30

29 And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

30 And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

Here is another indication Cain had received his endowment. Satan is now setting up his counterfeit organization with secret oaths and combinations. He needed the cooperation of someone who already knew the oath and covenant! Within their secret works are penalties of death for revealing their plans to outsiders. This Oath Formulary has been passed down through the ages and has been participated in by almost all modern day youth. The promise of secrecy by those involved is often accompanied with the well-known phrase "*cross my heart and hope to die.*" The crossing of the heart is not the cross of Christianity, but the "dividing asunder" or the cutting in two—which would be the consequence of not keeping the oath you had made. The oath is *always* a symbol of sacrifice or death by which you are binding your covenant.

An *oath and covenant* is between you and God, whereas an *oath and combination* is between you and a combination of others agreeing they all can kill you if you reveal their secret. In the Oath and Covenant of the endowment, you declare to God you would rather die than fail to live up to your covenant. See the difference? Satan took the oath and covenant with which Cain was familiar and turned it into an oath and combination.

Ether 8:13-15

13 And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you? [this is a combination]

14 And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

15 And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

This combination sought for power just like Cain and his brethren. The scriptures teach that the murder of Abel was a conspiracy with multiple people involved.

Hel. 6:26-27

26 Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records [like the Jaredites] which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit—

27 Yea, that same being who did plot with Cain, that if he would murder his brother and it should not be known unto the world. And he did plot with Cain and his followers from that time forth. *[Again showing that Cain formed a conspiracy to kill his brother.]*

Moses 5:31-33

31 And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness.

32 And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.

33 And Cain gloried in that which he had done, saying: I am free; surely the flocks of my brother falleth into my hands.

Cain assumes everything his brother had will be his, including the birthright and priesthood. He thinks he is now free from his brother's Priesthood leadership, too.

Moses 5:34-37

34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?

We see Cain's loss of light and truth in his answer to the Lord. To be your brother's keeper is the major duty of the patriarch. His answer shows he no longer cares for anyone but himself, which is the underlying philosophy of Satan and the Mahan Principle.

35 And the Lord said: What hast thou done? The voice of thy brother's blood* cries unto me from the ground.

36 And now thou shalt be cursed from the earth, which hath opened her mouth to receive thy brother's blood* from thy hand.

* In the Targums (texts that are older than the Old Testament texts of Genesis) it says, "The voice of thy brother's blood(s) cry from the ground." This means the voice of thy brother's descendants cry from the ground. This is talking about those who have been foreordained to

be in the patriarchal line of Abel. They were foreordained to become the Patriarchs of the earth.

Joseph taught that all who are called to minister to the inhabitants to the world were called in that Grand Council before the earth was formed (TPJS p. 365). This gives us further understanding why the voice of Abel's descendants would be crying from the ground after he was slain. These are the patriarchs and ministers who were set apart in that Grand Council before the world was. These patriarchs were to be the ministers to the world at large (not our local leadership).

The sin of conspiring to murder the anointed priesthood leader for the sake of position and control for himself and his posterity is what led to the Priesthood restriction placed on Cain. Cain will now be cursed from the ground that opened her mouth to receive his brother's blood, and by extension, "bloods" (descendants). The Lord then tells Cain:

37 When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

The Curses of Cain:

Earth will not yield her strength
He will be a Fugitive and a Vagabond
He and his posterity will no longer have the rights to the Priesthood

Cain's *livelihood* consisted of being a tiller of the ground—a farmer. Cain's *lifestyle*, then, was sedentary—anchored to the land he tends. Thus his action against his brother Abel altered his livelihood and his lifestyle. The implication in scripture is that he is "cursed from the earth" because the earth "opened her mouth to receive (his) brother's blood;" therefore the earth "shall not henceforth yield her strength" (Moses 5:36, 37). Cain essentially no longer has a place he can call home.

38 And Cain said unto the Lord: Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear.

39 Behold thou hast driven me out this day from the face of the Lord [*This is referring to his loss of priesthood*], and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

Cain attempts to justify his actions. He says he was "wroth" because Abel's sacrifice was chosen over his (even though he knew his offering was calculated to be disrespectful), and he was passed over for the birthright. Now he is worried that he will be killed for what he did.

40 And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him.

We do not know what the mark was that was set upon Cain, but the mark was not the curse. Whatever it was, it was so that others would not kill him. It was a mark of protection.

Moses 7:8, 22

8 For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

22 And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.

The blackness that came upon the skins of the people of Canaan was because there was much heat in that region. Their black skin does not mean that it was one of the curses of Cain; rather, it implies the blackness was the result of a genetic adaptation for those who were living in that region. For context, the conditions described in this verse take place almost 1000 years after Cain murdered Abel. The black skin is not necessarily the mark placed on Cain and his descendants. We only know the mark on Cain was put on him to protect him so that others would not kill him.

These two scriptures became the basis for the policy that restricted Blacks from holding priesthood, which was based on the *doctrine* that the seed of Cain could not hold priesthood. Since the seed of Cain could not be easily identified, it was decided that all blacks could not hold priesthood. More about this later as we delve deeper in the lineage of the Patriarchs.

41 And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

Here again, we see that Cain, his wife, and many of his brethren are shut out from the Lord's presence. This means he has lost the rights to the Priesthood.

It should be pointed out that the loss of priesthood rights is not singular to Cain and his posterity. D&C 84 also teaches that the Children of Israel, because of their conscious rejection of the greater priesthood blessings, also lost the right to priesthood administration. The Old Testament explains that even the lesser priesthood, which remained, was restricted to the males of a *single family line*, the Levites (Exodus 32:25-26).

We learn in **D&C 121:16-21** the fate of those who murder their priesthood leader:

16 Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

17 But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

18 And those who swear falsely against my servants, that they might bring them into bondage and death—

19 Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house.

20 Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

21 They shall not have right to the priesthood, nor their posterity after them from generation to generation.

Cain kills his priesthood leader thinking that he and his posterity will become the priesthood leaders for the rest of time. Instead, he loses the right from generation to generation.

Cain's Descendants without Priesthood

In Abraham's record (**Abr 1:21-22, 24**) we learn a little more about Cain's descendants.

21 Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.

22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

Ham's wife was a descendant of Cain; thus *her sons* were not able to administer the Gospel to their posterity. (The curse was preserved.) Abraham continues:

25 Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order (patriarchal) established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

27 Now, *Pharaoh being of that lineage by which he could not have the right of Priesthood*, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, ...

These verses tell us that the curse of Cain came through the flood because the rights of the Priesthood are not governed by the patriarch, but are instead governed by who the mother is. In other words, the rights and the rites of the Priesthood are *matrilineal* and *mitochondrial*. Because of Egyptus (Ham's wife), Pharaoh, an otherwise righteous man, was not permitted to the rights of the Priesthood given to Adam or Noah. Because it was what he was familiar with, his kingdom and religion was modeled on the same Patriarchal government and religion given to Ham (through Noah and on back to Adam). It was the best he knew. He was a good man, and even generations later, his righteous descendants, the daughters of Onitah, were unwilling to bow down to worship the gods of wood and stone of their current leaders. (See Abraham 1:11)

Grand Patriarchs – The Patriarch Abel – Lineage of the Patriarchs – The Levirate Law – Matrilineal Patriarchy

Question: Why did the Church organization move from a Patriarchal government to the Melchizedek government that we have today?

The sheer size of the masses is one of the contributing factors. There are families without patriarchs in the home; therefore the Melchizedek Order is necessary to provide for the temporal and spiritual welfare of those members. You will remember that Moses, while governing the children of Israel, became so overburdened that his father-in-law Jethro counseled him to no longer try to be a Patriarch to those thousands of people. Moses was their priesthood leader, but not their patriarch. The Melchizedek leader can organize the masses into wards and stakes, thus allowing local leaders to be called to handle the issues within their own stewardship.

The authority of the Melchizedek Priesthood can be exercised when there is no father in a home because the Melchizedek Order is without father or mother. This is the order of Christ, and it functions accordingly. The common element among the “fatherless, widows, and orphans” is the absence of a patriarch to physically and spiritually provide and protect. Thus the Melchizedek authority and responsibility is to provide for the temporal and spiritual needs of those who are without a patriarch or priesthood leader in the home. For this reason, the Melchizedek priesthood is given to the male, as this responsibility is to become an assistant—and a replacement if necessary—for the authority and responsibility of the father of the family. (This is another reason why women are not ordained to the Melchizedek Priesthood.)

Grand Patriarchs

The priesthood responsibility that Adam held was an authority that functioned under both the Patriarchal and Melchizedek priesthoods. The lesser, or Aaronic Priesthood, did not exist as a separate authority or responsibility at that time because each patriarch was responsible for their family’s spiritual and temporal needs. Cain was the first in line to become the new *Grand Patriarch* to all of Adam’s posterity, holding and having all of the priesthood keys and authorities of his father.

In scripture there are patriarchs—family fathers restricted to immediate family lines—and *Grand Patriarchs*—who hold a responsibility for all their father’s children in their extended family lines. The book of Genesis is the priesthood manual of the Patriarchal Priesthood. Every sealed patriarch and matriarch entered into “that order of the priesthood” which was patriarchal, the father becoming the patriarch to his own immediate family. A father is naturally responsible for the temporal and spiritual well-being of his family. The *Grand Patriarch* held all the keys and authority necessary to provide for the *temporal* (today’s Aaronic) and *spiritual* (Melchizedek) welfare of *his father’s* family (his brothers and sisters and their children etc.), thus becoming a prophet, priest, and king for them as well as for his own family.

The Melchizedek authority given to man is the power inherent in Christ as the firstborn and anointed birthright son of God. This Melchizedek authority is called the “Holy Priesthood, after the Order of the Son of God” (D&C 107:3). Christ is the only begotten in the flesh and the firstborn of the spirit. This inherent power, plus his position as the firstborn and birthright son of God, uniquely qualifies Christ to provide for the temporal and spiritual welfare of all His Father in Heaven’s children. Thus, only Christ can be the Savior. As the birthright and firstborn son, the Anointed Messiah provides for the *temporal welfare* (creator of the world) and the *spiritual welfare* (the Atonement and resurrection) of *all* the children of His Father.

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D&C 76:24)

This authority is inherent within Christ as the firstborn and birthright son, and the same responsibility and authority is bestowed on each of the birthright sons of Adam and Eve.

The *Grand Patriarchs*, those holding both Patriarchal and Melchizedek authority, are listed in scriptures as the first born of the first born: Adam, Seth, Enoch, etc., down to Abraham, Isaac, Jacob, Joseph, and Ephraim. The *Grand Patriarch's* authority to administer the gospel and its ordinances resides in the authority of Christ, the Firstborn, and is an authority to administer outside the immediate family for the benefit of his father’s children. As mentioned earlier, the Melchizedek authority steps in as an aid to the family patriarch and becomes a substitute for the families that may not have a father or patriarch to provide for them. Hence the command throughout scripture to take care of the temporal and spiritual needs of the “fatherless, widows, and orphans.”

The Patriarchal Law of Inheritance in the Old Testament put forth that the first *righteous* son would receive the birthright, becoming the Grand Patriarch with Melchizedek authority. The book of Genesis discusses both a *firstborn son* and a *birthright son*. In most cases, these should be the same son, but that is not always the case. Therefore, the birthright responsibility is to be passed to the first righteous son, as in the case of Jacob (Israel) and his sons. The motif of an unworthy firstborn losing his priesthood position to a second-born is repeated throughout the scriptures. Besides Lucifer and Michael in the pre-earth life, and Cain and Abel, there is a conflict between Ham, the son of Noah, and the priesthood line that belongs to Shem that results in Ham's stealing a priesthood garment and imitating the priesthood ordinances. Ishmael and Isaac are separated by their mothers as they compete for the covenant blessings and the office of prophet, king, and priest. Esau, the elder brother of Jacob, should have had the birthright based on birth order. But Esau does not take the priesthood covenants seriously and sells the priesthood birthright to Jacob, who obtains the blessing from Isaac by wearing the Garment of the Priesthood (Genesis 27:15).

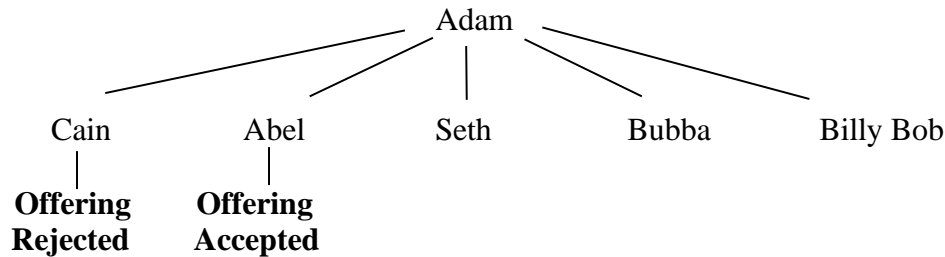
Jacob's sons wrestle with jealousy when Joseph, the first-born righteous son of his second wife, receives the birthright and patriarchal responsibility instead of Reuben, the firstborn son of the first wife, who was unworthy. [The line of authority goes not from first born of the first wife to the second born, but from the firstborn of the first wife to the firstborn of the second wife. Concubinal children follow the natural children.] Jacob gives this authority to Joseph when he gives him the garment of the priesthood, described as the coat of many colors or “pieces” (Genesis 37:4). Solomon and Adonijah in 1 Kings 1 also strive for the kingship. In

the Book of Mormon, Laman and Lemuel, having lost the birthright due to wickedness, constantly murmur that Nephi, their younger brother, seeks to rule over them and bind them down (1 Nephi 15:36).

Cain was the firstborn in the gospel (who had accepted it) but Abel was chosen to be the *Grand Patriarch*, the priesthood leader and birthright son. This righteous and chosen *Grand Patriarch* was to *lead and direct* his father's family as a *prophet*, stand as a *priest* in providing and *performing the ordinances* of salvation and exaltation that were required, and act in the responsibilities of a *king* in providing for the *temporal needs and the protection* of his father's family.

The Patriarch Abel

Adam is the first Man, The Father of the Race, and the Father of our physical bodies, but Adam is not the Firstborn or the Birthright son. Adam is the father and progenitor of us all. The story of Cain and Abel is in the scriptures to show us how the priesthood and the teaching of the Gospel is perpetuated from one dispensation to the next dispensation.



Abel becomes the Grand Patriarch responsible for all Adam's posterity. He becomes the Patriarchal Priesthood Leader for all of Adam's posterity. For this reason the Priesthood is traced back through Abel and his posterity.

D&C 84:16

16 And from Enoch **to Abel**, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

A New Patriarch is Needed

All of the other children of Adam and Eve had rejected the Gospel, and with Abel's murder, another patriarch is needed so that the Gospel can be perpetuated among Adam's descendants. The story line continues in **Moses 6:2-3**:

2 And Adam knew his wife again, and she bare a son, and he called his name Seth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

3 And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.

That Abel died before any of his pre-earth promised patriarchal posterity were born into mortality is inferred from the birth and naming of Seth, which means “replacement” in Hebrew. The fact that the priesthood is traced through Abel's line in the Doctrine and Covenants establishes the importance of the **Levirate Law of Marriage**.

The custom of a widow marrying her deceased husband's brother, or sometimes a near heir, is called the Levirate Law. The word has nothing to do with the name Levi or the biblical Levites, but is so-called because the Latin *levir*, meaning “husband's brother,” is attached to the English suffix *-ate*, thus constituting Levirate. This system of marriage is designated in Deut. 25:5-10 (cf. Gen. 38:8), and is spoken of in Matt. 22:23; it also forms a major aspect of the story of Ruth (Ruth 4:1-12).

The Levirate Law states that if a birthright son marries and dies before he has sired a son to whom the birthright and patriarchal authority can pass, his brother's obligation is to marry his widow to provide him that son. The firstborn son of the widow via the brother is considered the sealed descendant and heir of the deceased first husband (meaning, the birthright brother and his widow). The child of this union is then in place to inherit a double portion of his grandfather's possessions as the new and legitimate patriarchal replacement for the first husband of his mother. This thereby continues the patriarchal line in its proper order.

The patriarchal priesthood is based on a *matrilineal patriarchy*. This means the birthright is vested in the firstborn son ***of the wife of the firstborn son*** (even though he may be dead) (Numbers 3:12) if sired by the brother-in-law or father-in-law. The lineage must be from the blood of the previous patriarch, her father-in-law. This explains what is going on and the reason for the somewhat risqué story of Tamar and Judah. (*See FAQ for the details of that interesting story.*) The proper order and authority to be the patriarch is *matrilineal* through the wife of the firstborn son. Hence, the children are sealed to the father through the mother. In a Matrilineal Patriarchy, only the mother can declare who the birthright son is (as in the case of Eve, Sarah, Rebekah, Tamar, etc) since only the mother knows who her firstborn son is and who the father really is. This means that the birthright son and patriarch is chosen by the mother (the matriarch), and ordained and set apart by the father (or patriarch, as in the case of Jacob and Esau and many others).

The Grand Patriarchs:

Adam

Seth (Abel)

Enos

Cainan

Mahalaleel

Jared

Enoch

Methuselah

Lamech

Noah

Shem

(See Moses 6:11-22)

Under Levirate Law, Seth, the new priesthood line (in name only) becomes a *replacement for Abel*. Moses 6 teaches that at the birth of Seth, Adam stated: “God hath appointed me *another seed, instead of Abel*, whom Cain slew” (Moses 6:2). Seth then marries the widow of Abel (following the Levirate Law of Marriage) and the firstborn son of that union, Enos, is considered the “sealed” descendent and priesthood line of Abel and his wife, even though he was sired by Seth. This is why *the priesthood line is traced through Abel* in the Doctrine and Covenants.

D&C 84:16

16 And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man

There is only one way that the priesthood patriarchal line could be traced back through Abel, and that is if Seth became the “*replacement*” for Abel.

Keeping this in mind, remember that Joseph Smith taught in so many words that the *descendants of Cain would not have the opportunity to hold the priesthood until the seed of Abel* (the “bloods” or fore-ordained patriarchal descendants that cried from the ground) *had a chance to come to the earth*. In other words, since Cain murdered Abel in order that his (Cain’s) posterity would become the priesthood line, Cain’s descendants were banned from priesthood administration until the foreordained posterity of Abel had a chance to come to the earth and fulfill their responsibility in that patriarchal line. (The Way to Perfection, Joseph Fielding Smith, p 110-111)

The Patriarchal Descendants of Abel:

Adam
Abel (Seth)
Enos = Levirate son of Abel
Cainan
Mahalaleel
Jared
Enoch
Methuselah
Lamech
Noah
Shem

...Abraham
Isaac
Jacob
Joseph
Ephraim

The Book of Mormon contains interesting insights into the lineage of Joseph who was sold into Egypt, bringing this Grand Patriarchal line into the Dispensation of the Fullness of Times and the family of Joseph Smith.

6 For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

8 And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

9 And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

10 And Moses will I raise up, to deliver thy people out of the land of Egypt.

11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation. (2 Nephi 3:6-11, 13-15)

These verses teach that Joseph who was sold into Egypt would have a descendent that would become an instrument in the hands of the Lord and would do a great work of restoration. It is revealed in this passage that the name of this *direct line* seer would be Joseph, and that he would be *named after his father*. This, without question or argument, is speaking of Joseph Smith Jr. and his father Joseph Smith Sr.

Thus, in our dispensation, Abel's Patriarchal descendants are:

Joseph Smith Sr.

Hyrum Smith (martyred)

Joseph F. Smith (became Prophet)

John Smith (Hyrum's son)

Hyrum Gibbs Smith

Eldred G. Smith (who passed away 4 April 2013, 106 yrs old)

Speaking at BYU, Patriarch Eldred G. Smith was introduced in these words:

Patriarch Eldred G. Smith was born in Lehi, Utah. He is the great-great-great-grandson of Joseph Smith, Sr., the first Presiding Patriarch of the Church. This is the only office in the Church that follows the patriarchal line from father to son, and Elder Smith is the seventh Presiding Patriarch of the Church since it was organized in 1830. (“BYU Speeches of the Year,” 1964. p. 1)

Eldred G. Smith, the last Patriarch to the Church, was released from his full time Patriarchal duties in Oct. Conference 1979. The Priesthood was given to all worthy males in June 1978. This was as Joseph Smith stated, that the descendants of Cain could not hold the priesthood until the descendants of Abel had had a chance to fulfill their Patriarchal responsibility.

Before presenting the authorities for the vote of the conference, President Kimball has asked N. Eldon Tanner to read the following statement: “Because of the large increase in the number of stake patriarchs and the availability of patriarchal service throughout the world, we now designate Elder Eldred G. Smith as a Patriarch Emeritus, which means that he is honorably relieved of all duties and responsibilities pertaining to the office of Patriarch to the Church.” Ensign, Nov. 1979

The release of Eldred G. Smith as Patriarch to the Church took place *at virtually the same time the priesthood was made available to all worthy males*. President Kimball's inspiration and timing was incredible, as these events unfolded according to the prophecy of Joseph Smith: “that the seed of Cain would not be able to hold the Priesthood until the seed of Abel (the patriarchal seed) had a chance to come to the earth and fulfill their responsibility.” It was no accident that the Revelation on the Priesthood in 1978 happened in concert with the release of Patriarch Smith, even if the connection was not fully understood. The important thing to remember is that the change came about not because of pressure or petition but because of revelation and the fulfillment of prophecy. It could have happened no other way.

Because of the large increase of the members of the Church, the keys for the Patriarchal duties have been moved to the Melchizedek Order and have been handed down to the stake presidents who call individual patriarchs for their own stakes. Eldred G. Smith was the last of Abel's descendants to fill that Patriarchal responsibility. Once Abel's descendants fulfilled their responsibility (those whose blood cried from the ground), Cain's posterity was permitted to receive the Priesthood, just as Joseph taught and prophesied.

This does not mean that Cain's posterity was less righteous in the pre-earth life, or that they “sat on the fence” or anything like what has been printed over the last 150 years. And it is important to remember that the descendants of Cain were not excluded from participating in the Gospel; they were only excluded from the administration of the Gospel.

What we have been discussing is how the Gospel would be taught from Adam all the way to the end times. The story that we are dealing with here in Moses is an important story.

Moses 5:41-59 – Who was Melchizedek? – Cain’s Descendants – Secret Oaths and Combinations

Last week we talked about Cain & Abel, the murder of Abel, and the lineage of the Priesthood. We also talked about the curses of Cain that show up in scripture, not tradition. In our discussion about the Priesthood lineage and those Grand Patriarchs, I want to explain why Abel was the first Grand Patriarch, and not Adam. In terms of priesthood responsibility, the birthright son, the one who becomes the patriarch, is responsible for the temporal and the spiritual welfare of his father's posterity. That's why Christ, being the Firstborn and the birthright son (so to speak), is responsible for the temporal and spiritual welfare of all of His Father's posterity. This includes not only this world, but also those inhabitants on those worlds without number (D&C 76:24).

The first man Adam is considered a Grand Patriarch because he is the father of our physical bodies and the patriarch of everyone. But Adam could not be responsible for any of his father's posterity because there were not any on earth. Thus Abel, being Adam's birthright son, becomes the first Grand Patriarch, whose birthright responsibilities include the temporal and spiritual welfare of his father Adam's posterity.

Question: In Alma 13:18 it says that Melchizedek “reigned under his father.” Does that mean that Melchizedek was also acting as a Patriarch?

18 But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

Yes. There is more about Melchizedek in Alma 13 than anywhere else. The next best place to learn about Melchizedek is in the JST Genesis Chapter 14. (This is found in the back of your Bible. See JST Gen. 14:25-40.)

Alma 13 tells us:

15 And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

Melchizedek was Abraham's Priesthood leader. Abraham paid his tithes to Melchizedek. In construct form, melek (king) tzadek (righteousness) means King of Peace or King of Righteousness, thus ...

17 Now this Melchizedek was a king over the land of Salem;

Salem is the word for *peace*. The Chaldean word for city is *Ur*. Thus the city of peace is *Uru-salem*. And from the Hebrew it becomes *Jerusalem*. Melchizedek was the King of Peace. It was his title, not his name.

People often ask if he was Shem, the son of Noah. The fact that v 18 tells us that he “reigned under his father” means that he was a patriarch. A patriarch reigns under his father because he is responsible for his father's posterity. In **D&C 138:38-41** we see various righteous patriarchs and other prophets as seen by Joseph F Smith:

38 Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the Ancient of Days and father of all,
39 And our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God.
40 Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father, Adam.
41 Noah, who gave warning of the flood; Shem, the great high priest; *[this refers back to Alma 13 where Melchizedek reigned under his father and he was also known as a great high priest.]* Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; (D&C 138:38-41)

According to Biblical chronology, Melchizedek died 35 years after Abraham, making him Abraham's Priesthood leader. “Reigning under his father” (Noah) means that he came through the flood.

Cain's Descendants – Origins of Secret Oaths and Combinations

Let's continue on with our text in **Moses 5:41-59**:

You will remember that Cain, as a consequence of murdering his priesthood leader, Abel, was cursed with the loss of his livelihood and lifestyle. They become a Nomadic people.

41 And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

An interesting thing takes place in scripture concerning the names of these various descendants. Just as the names of the righteous sons of Adam are recorded, so are the names of the sons of Cain. The same pattern shows up for Cain's descendants as for Abel's. We will discuss the reason for that.

42 And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the city after the name of his son, Enoch.

This is not the same Enoch or the same city as the other Enoch, a descendant of Abel. The name Enoch comes from the Hebrew word *Enosh*, which comes from the older Hebrew word, *Ish*, which is the word for MAN; thus Enoch means MAN. We now have two cities by the name of Enoch—one named after Cain's son, and the other named after Abel's descendant.

43 And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.

This Lamech is not the same as the father of Noah. The story line now becomes focused on Lamech and his wives. We see that they are still living under the patriarchal order of government, and although Cain and his descendants are not permitted to administer the Gospel, they are still choosing patriarchs.

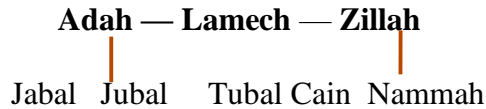
Cain
Enoch
Irada
Mahujael
Methusael
Lamech

There are books that contain the traditions and accounts of the things going on here. One of these books is *The Forgotten Books of Eden*. This book says the righteous move up into the mountains and the wicked settle in the valleys. Eventually, the wicked in the valleys entice the righteous to come down off the mountains. (See page 325 for this account)

44 And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah.

45 And Adah bare Jabal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ. [*The word, Jubal, is the source of where we get our word for Jubilee.*]

46 And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.



These are the descendants of the family of Cain to this point. The next episode we see in this account will be the death of Cain.

47 And Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

48 If Cain shall be avenged sevenfold, truly Lamech shall be seventy and seven fold;

Here Lamech is telling his wives that he has slain Cain and another man in order to keep secret the murder he has committed:

49 For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irada, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

50 Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

Lamech kills Cain, who had been Master Mahan, in order to become Master Mahan, and then he kills his Great Grandfather, Irada, "a young man to my hurt," because of the oath. Irada had

started telling people about the murder Lamech had committed – a huge indiscretion in a secret combination. Remember, an oath is always a symbol of death and sacrifice.

For Your “Gee Whiz” File:

If you consider that Cain was to be a fugitive and a vagabond, and would not have a homeland, and that his sons were dealing in music, brass, and iron or metalwork, and combine all of these elements in those first generations, the group of people that most likely fits this type of lifestyle are the Gypsies. They have no homeland—they are fugitives and vagabonds in every European country. They can't make anything grow, and it is one of the reasons they are always on the move. As early as the 1300s, there are written accounts of the Romani being called “the children of Cain.” Because of the reputation they had for fortune-telling, kidnapping, and thievery, they were persecuted and driven from every place they went. They got into the entertainment business early as traveling musicians.

51 For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

52 Wherefore the Lord cursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the sons of men. And it was among the sons of men.

Remember, the sons of men are those who do not know or understand the Gospel. These secret oaths and combinations are beginning to spread among all those who do not have the gospel.

The Book of Mormon spends a great deal of time discussing the effects of these widespread secret combinations. The Jaredites brought records with them that contain the secrets, and these records are contained in the “sealed portion” of the plates (Alma 37:27, 29; Hel 6:25; Ether 8:15-16, 20; 10:33). The Jaredites could well have been descendants of Cain; they came from Mesopotamia, which was settled by Nimrod, a Grandson of Ham (Gen 10:6-10).

More Gee Whiz Material: Nowhere in the record of the Jaredites is there mention of the Church or Gospel ordinances. There were obvious righteous characters, such as the Brother of Jared (Ether 3), and the Prophet Ether, but nowhere in the record itself is the Gospel mentioned. The Brother of Jared was a righteous individual. We know the Lord favors the righteous, not his religion! It doesn't matter what faith you are as long as you have faith in Christ and you are exercising your faith unto repentance (Alma 42:24). The Jaredite record is mainly about the effects of the secret combinations on their society and nation (Ether 9:6). Moroni provides Gospel commentary, but the record itself does not. Mormon and Moroni included this record to help us to see the origin of these secret oaths and combinations which began in the record we are reading in the Pearl of Great Price. They inform us how things will end if we are not careful.

53 And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion;

Lamech made a mistake by telling his wives his secret, because they began telling everyone else. Remember that the three fastest ways of communication is Tele-graph, Tele-Phone, and Tele-Mary.

54 Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die. *[This is similar to the Gadianton Robbers in the Book of Mormon]*

55 And thus the works of darkness began to prevail among all the sons of men.

56 And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made; *[This is foreshadowing the flood.]*

Thus we see the work of these secret oaths and combinations have continued from the time of Adam up to this period—some five generations later! Adam is the head of one dispensation and Enoch is the head of another dispensation. Why is there a need to have another dispensation? Exactly—because there has been a falling away! The goal of every dispensational prophet is to establish Zion. Because of these secret oaths and combinations, every prophet has failed to establish Zion except for Enoch and Melchizedek. They were translated, not because they were so righteous, but because the world became too wicked for them to remain here. When people no longer desire more light and truth, works of darkness can take root within the hearts of the people.

57 For they **1)** would not hearken unto his voice, **2)** nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world. *[This verse further defines who the sons of men are; they did not believe in Christ, nor would they listen to His prophets who declared Him]*

58 And thus the Gospel began to be preached, from the beginning, being declared **1)** by holy angels sent forth from the presence of God [the three sent ones, D&C 29:42], and **2)** by his own voice, and **3)** by the gift of the Holy Ghost.

59 And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.

The goal of every prophet in every dispensation has been to establish Zion, and Zion has failed because of the wickedness of men and those secret oaths and combinations. We will see that when Zion does get established in a small way, Zion cannot remain because the world is so wicked; therefore it has to flee. Thus, Enoch's city is taken and Melchizedek's city is taken.

The Two Cradles of Civilization

The two cradles of civilization, Egypt and Mesopotamia (Babylon), are ruled by two of Ham's grandsons: Nimrod and Pharaoh. Neither of these grandsons could administer the ordinances of the Gospel because their mothers were descendants of Cain; nevertheless, they took the ordinances of the endowment (ordinances of the Firstborn), with which they were both familiar, and turned them into self-serving Coronation Ceremonies. They used these coronation ceremonies to proclaim themselves as sons of god on earth, thus creating a

civilization and government no longer dependent on the divine guidance of a theocracy and the priesthood of God.

Babylon and Egypt thereafter became symbols of spiritual wickedness and worldliness in all of scripture because they used the ordinances of the Firstborn to establish kingships in order to exercise unrighteous dominion over the people. These imitations became the basis for the secret oaths and combinations we have been talking about! This is why Satan came to Cain *after* Cain had already received his own personal endowment. Cain knew and understood the true order of things as they were administered. Satan's pact with Cain established penalties for betraying their secret oaths and combinations. ("Swear by thy heads and by thy throats that ye tell it not.") This is how these things pass down from one generation to the other.

For your Gee Whiz File:

Just to be clear, everything in Egypt preceded Mosaic Law. Pharaoh did not imitate the temple services and ordinances of Israel; he was imitating the ordinances and services of the Patriarchal Order, which was a higher order, even a fulness of the Melchizedek and Patriarchal Priesthood. The Old Testament provided a type and a shadow of the Melchizedek Priesthood, but functioned under the Aaronic Order only. We can learn more about Melchizedek Temple concepts by studying the most ancient Egyptian myths and traditions than we can by studying the Old Testament.

A Distinction

Just remember, there are *oaths and covenants* and there are *oaths and combinations*. An oath is always a symbol of death or sacrifice! This oath formula shows up thirteen times in the Old Testament. Each time it shows up it is always accompanied by a symbolic gesture of a finger across the throat. One example is when Ruth declares to Naomi that she will remain with her.

Ruth 1:16-18

And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: Where thou diest, will I die, and there will I be buried: **the Lord do so to me, and more also, if ought but death part thee and me.** *When she [Naomi] saw* * that she was steadfastly minded to go with her, then she left speaking unto her. [* *When Naomi saw Ruth make such a gesture, she knew Ruth would keep her word.*]

We see this formula show up in the Book of Mormon when Nephi seizes Zoram so that he will not flee. Nephi declares, "**As the Lord liveth and I live**, even so if he would hearken to our words, we would spare his life." Zoram also made an oath that he would "tarry with us from that time forth" (1 Ne 4:32-33, 35).

The point is that he who is making the oath would rather die than break his oath. In the oath and secret combination, anyone in the organization could kill anyone who betrayed their secret plans, which is why Lamech killed Irad "for the oath's sake."

An **oath and covenant** is made between you and God. When we participate in the "oath and covenant of the Priesthood" (which is actually our Temple Endowment), we are making our

oaths and covenants with God at the altars of the Temple. When you participate in the endowment it is as if no one else is there— just you and God.

The reenactment of penalties has been removed from our current Temple narrative. People got offended, and as a consequence that element of the narrative was removed. Our scriptures say we only receive that which we are willing to receive, and if we do not want it, then that light and truth can and will be removed, just as Moses, the Melchizedek Priesthood, and the knowledge of how to enter into the presence of God was removed from the Children of Israel at Mt. Sinai (D&C 88:32; 84:23-27). Now almost two generations of our people no longer know or understand the significance of the penalty phase in the endowment. As D&C 93:39 explains: “That wicked one cometh and taketh away light and truth through disobedience.” If people withdraw from the Lord's requirements by their own free will and choice, the Lord will not provide the light and truth necessary to comprehend these things.

An **oath and combination** is between the one asking for allegiance and a mass of other people, as with Akish in **Ether 8:13**:

13 And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

14 And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life. *[This is also the same oath Cain made with Satan.]*

15 And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

16 And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms. (Ether 8:13-16)

Moroni's commentary follows:

20 And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites.

21 And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

22 And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; *[Moroni has witnessed the entire destruction of his nation and people.]* (Ether 8:20-22)

Whatsoever nation upholds these secret combinations will be destroyed! The sole purpose of Oaths and Combinations is to obtain power and gain over people and nations. Additional insight into these Oaths and Combinations is found in **Helaman 6:21-30**.

21 But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and

their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

22 And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to **his band** [*more than one?*], who had taken this covenant.

25 Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

26 Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by *that same being* who did entice our first parents to partake of the forbidden fruit—

27 Yea, *that same being* who did plot with Cain, that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth.

28 And also it is *that same being* who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was *that same being* who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell.

29 Yea, it is *that same being* who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.

30 And behold, *it is he who is the author of all sin*. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men. (Helaman 6:21-30)

Controlling Nations and Governments

Moroni informs us multiple times that the effect of these secret combinations is that many “turned out of the way of righteousness, and trample under their feet the commandments of God” (Hel 6:31).

3 Ne 9:9

... because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land

Ether 8:25

... whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people.

Ether 9:1

... Overthrow the kingdom...

Ether 10:33

(Some) adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.

For these secret oaths and combinations to thrive and gain power, the populous has to be seduced.

Hel 6:38-40

38 And it came to pass on the other hand, that the Nephites did build them up and support them, *beginning at the more wicked part of them*, until they had overspread all the land of the Nephites, and had seduced the more part of the righteous until they had come down to believe in their words and *partake of their spoils*, [ENTITLEMENTS]

39 And thus *they did obtain the sole management of the government*.

40 And thus we see [*Mormon's commentary*] that they were in an awful state, and ripening for an everlasting destruction.

Alma 37:25 (the Lord says...)

25 I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

Ether 8:23-26

23 Wherefore, *O ye Gentiles* [He's talking to YOU!], it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

Moroni is speaking directly to those who will be reading his record—the members of the Church of Jesus Christ. The record of these secret combinations has been included in order for us to become aware and to awake to our awful situation.

24 Wherefore, the Lord commandeth you, *when ye shall see these things* come among you that *ye shall awake to a sense of your awful situation*, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; ...

25 For it cometh to pass that whoso buildeth it up *seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people*, for it is built up by the devil, who is the father of all lies; ...

26 Wherefore, *I, Moroni, am commanded to write these things that evil may be done away* ...

The Book of Mormon is not just a record of a fallen people; it is not just a record that contains the fulness of the Gospel of Jesus Christ. It is also a record that contains the knowledge and information that will help us avoid the same destruction that befell the Jaredites and the Nephites. The Book of Mormon, from beginning to end, contains the deed restrictions to the Promised Land. Mormon and Moroni saw our day, and they included the things in their record that we would need in order to preserve our faith, our freedoms, and our families.

Moses 6:6-50; Review of 6:51-68; Moses 7:1-19 – Genealogy of the Patriarchs – Enoch’s Calling & Charge – Mahijah

The Seven Major Dispensations

In the PoGP there are Seven Major Dispensations represented. The need for a new dispensation arises when the people in previous dispensations have fallen into apostasy.

Adam:	→ Falling Away	Moses 4-5
Enoch:	→ Falling Away	Moses 6-7
Noah:	→ Falling Away	Moses 8
Abraham:	→ Falling Away	Abraham
Moses:	→ Falling Away	Moses 1-3
Christ:	→ Falling Away	JS-Matthew = The Meridian of Time
J. Smith:	Restoration	JS-History = The Fullness of Times

In the very first chapter of Moses we learn that the things we are reading are intended only for those who believe the Gospel. These things are for members and believers. We are given a glimpse of all of the seven major dispensations in the Pearl of Great Price. The common thread in each of these records is that they deal with the same issues we are dealing with in our own lives. The pattern of those dispensations is called **The Apocalyptic Pattern**. (See page 67 for previous discussion about this.)

I am bringing this up again because we just finished the dispensation of Adam, and a new dispensation is about to begin with Enoch.

We are reading a record of Enoch right now. There are multiple Books of Enoch which have been discovered: 1 Enoch, 2 Enoch, 3 Enoch, 4 Enoch. There is the Syriac Enoch, the Ethiopic Enoch, the Greek Enoch, the Hebrew Book of Enoch, and then there is the Dead Sea Enoch that has been discovered. In the D&C the Lord talks about another Book of Enoch that contains the record of the meeting of Adam in the valley of Adam-Ondi-Ahman (D&C 107:53-57). That will be a completely different Book of Enoch than the one we are presently reading in Moses since this one was published in 1830, and Section 107, where the Lord talks about that other record, was not revealed to Joseph by the Lord until 1835.

The beginning of Moses 6 is about Seth becoming the new Grand Patriarch, which we have covered. Verse 5 says that a book of remembrance was kept, recorded in the language of Adam. Then in verse 6:

6 And by them their children were taught to read and write, having a language which was pure and undefiled.

A pure and undefiled language is one that cannot be misunderstood. It was the Adamic language, or the language Adam was taught by God. Not only is it a language that could not

be misunderstood, but it was also possible for the actual feelings to be conveyed in the language. Because of entropy, everything moves from a state of order to a state of disorder, including languages. If I were to pick a language that was close to the Adamic language, I would have to pick the Jaredite language, because it was not changed after the flood.

By the time Jared and his family were in Mesopotamia, Egyptus and her children had already settled in Egypt with the same language. Some of the same words that show up in the Jaredite record also show up in the Egyptian language, indicating there may be a common link there.

7 Now this same Priesthood [*Patriarchal*], which was in the beginning, shall be in the end of the world also.

Joseph taught* that were three Priesthoods: Patriarchal, Melchizedek and Aaronic. All power and keys lie within the Melchizedek Priesthood, but that which was in the beginning was the Patriarchal Priesthood, and it will be the same Priesthood at the end of the world because all of the Melchizedek Priesthood Keys will be given back to Christ. There is no Melchizedek Priesthood in the hereafter. God does not have Priesthood anyway—He has power. That power is inherent within Him because He is God. When authority is used to act in God's name we call that Priesthood. A Priest is someone who functions between God and man. “Hood” is the authority to function for and behalf of God to mankind. *(TPJS p 323)

The gathering that takes place at Adam-ondi-Ahman won't occur until the end of the end of the end. All Melchizedek Priesthood Keys will be given back to Adam, and he will then return them to Christ because Melchizedek authority will no longer be needed. The priesthood that will then be functioning will be the Patriarchal Priesthood Order.

Moving on in **Moses 6**:

8 Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

9 In the image of his own body, male and female, created he them, and blessed them, and called **their name Adam**, in the day when they were created and became living souls in the land upon the footstool of God.

This is a synopsis of the original record from the Book of Adam. It is a colophon—which describes the contents of the record.

10 And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth. [*From this we see that Abel had been killed before this, and it was possible for Adam to have had kids, grandkids, and great-grandkids before Seth was born.*]

11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;

12 And all the days that Adam lived were nine hundred and thirty years, and he died.

13 Seth lived one hundred and five years, and begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also.

14 And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.

15 And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.

We are being given the lineage of the righteous descendants of Adam, but the rest of mankind is really rotten and getting worse.

16 All the days of Seth were nine hundred and twelve years, and he died.

17 And Enos lived ninety years, and begat Cainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan.

18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

19 And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.

20 And Mahalaleel lived sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

21 And Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. **And Jared taught Enoch in all the ways of God.**

22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.

23 And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men.

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

25 And Enoch lived sixty-five years, and begat Methuselah.

Genealogy of the Patriarchs from Adam to Enoch	BIRTH & DEATH	Before Christ	ADAM	SETH	ENOS	CAINAN	MAHALALEEL	Jared	ENOCH
ADAM	B	4004		130	235	325	395	460	622
SETH	B	3874	130						
ENOS	B	3769	235	105					
CAINAN	B	3679	325		90				
MAHALALEEL	B	3609	395			70			
Jared	B	3544	460				65		
ENOCH	B	3382	622					162	
METHUSELAH	B	3317	687						65

Adam is still alive at age 687 when Methuselah is born.

Enoch — The New Dispensational Patriarch / Prophet

D&C 107 gives us additional insights into Enoch's life and mission:

48 Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five [when] Adam blessed him. [*i.e. He received his Patriarchal blessing from Adam when he was 65.*]

49 And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

50 Methuselah was one hundred years old when he was ordained under the hand of Adam.

51 Lamech was thirty-two years old when he was ordained under the hand of Seth. [*Adam had died by this time, Seth was the next Patriarch*]

52 Noah was ten years old when he was ordained under the hand of Methuselah.

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. (D&C 107:48-53)

This is a Priesthood meeting with all of the Grand Patriarchs and their righteous posterity. With these blessings and ordinations, Adam is giving them the necessary *Keys* that will enable them to fulfill their responsibilities, as well as the Melchizedek Priesthood, which will enable them to function outside of their immediate family lines. “Keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority” (TPJS, p 157).

FYI: Adam-ondi-Ahman means “Adam in the presence of God.” The name Ahman is the most commonly used name for the main gods in Egypt, and it is the most common root word used for personal names in our Book of Mormon. The Egyptian name for one of their gods was Amun Ra or Amun, and it means, “he whose name is hidden.” Joseph Smith was asked one time what God's name was, and his reply was, “Ahman”; thus, “he whose name is hidden.” No one knows the true name of God. Those who become exalted will receive a white stone “whereon a new name is written, which no man knoweth save he that receiveth it” (D&C 130:11).

Going on in **Section 107:54-57**

54 And the Lord appeared unto them [*in this Priesthood meeting*], and they rose up and blessed Adam, and called him Michael*, the prince, the archangel. [*Hence, Adam-ondi-Ahman, or Adam in the presence of God.*] [*The name Michael, (Mi-cha-el) means “one like unto God,” as in Abr 3:24]

55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. [*They recognized Adam as the father of their physical bodies. In the*

pre-mortal Grand Council we all saw the body of Adam formed from the dust of the earth, and we all came and gave homage to Adam, knowing he would become the father of our physical bodies on this earth.]

56 And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. *[This means Adam saw things down to the very last man who would come to earth.]*

57 These things were all written in the book of Enoch, and are to be testified of in due time.*

* “To be testified of in due time” does not mean they will be given to us as scripture, or that they will be translated for us in due time; but rather, they will be *testified of* in due time. As mentioned earlier, the Book of Enoch referenced here is not the same record of Enoch we are reading today in Moses.

In this Priesthood meeting, Adam gave the necessary Priesthood Keys to his righteous descendants (Patriarchs) that would enable them to fulfill their responsibilities in proclaiming and administering the Gospel until the end of time. *The Holy Priesthood after the Order of the Son of God* is now established on the earth. It was prophesied that this Priesthood would be on the earth because of this righteous lineage. This is the Melchizedek Priesthood as we know it today, but before Melchizedek, it was after “*The Order of Enoch*” (D&C 76:57). This leads us back to our text in Moses 6.

Enoch’s Calling and Charge – Moses 6:26-36

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him.

27 And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

28 And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.

29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;

30 And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

The Lord has decreed that if they maintain those secret oaths and combinations that there will be destructions. The only escape is to repent of their abominations!

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight,

and am **but a lad** [*I am only 65 years old!*], and all the people hate me; for I am slow of speech; wherefore am I thy servant?

32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.

33 Say unto this people: Choose ye this day, to serve the Lord God who made you.

34 Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.

This is a hint of what is coming up—what kind of power Enoch will have in the land. It was during the time of Enoch that natural calamities and disasters began to shake the whole earth. These calamities continued until the time of Abraham. The lands began to separate in the time frame between Noah and Abraham, as in the “days of Peleg” (Gen 10:25). The whole surface of the earth began to change and move constantly. The great winds that drove the vessels of the Jaredites across the ocean to the Promised Land soon after the Tower of Babel was constructed were a result of this upheaval.

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.

Enoch is given a vision of all the spirits that God had created because they pertain to his calling and to his own lineage. In Moses 1 we see the same thing. Moses also saw the spirits of all men because his responsibilities and keys were for the gathering of all peoples of the earth. When President Harold B. Lee was called as the Prophet, he said he and his wife knelt down at their bed that first night, and he said all of the hearts of the members of the Church were opened unto him that he might see how to nurture them and instruct them.

It is a prophet’s job to declare the sins of the generation in which he lives so that those living during that time can become free from the blood and sins of their own generation. These visions and impressions are no doubt part of the prophet’s education in order to become aware of what needs to be declared and taught.

***Question:** When Enoch was told to go anoint his eyes with clay and then wash it off, was that a special type of ordinance?*

Whether it is symbolic or real... I think it is real because Christ gave a similar instruction when he came upon the blind man. However, I do not think it is an ordinance. For fun, go through the Gospels in the New Testament and find the different ways Christ healed people. You will discover multiple ways in which He healed people and none of them included anointing them with oil as a “priesthood ordinance.” The fact that the Apostles wrote down those different methods Christ used to heal people is what is important. It certainly demonstrates that healing does not have to occur in a singular or particular way.

You will remember the woman in the crowd who was able to touch the hem of his robe as He walked by. Jesus noticed something different in this woman, and said unto her, “thy faith has made thee whole” (Matt 9:20-22).

On another occasion a certain nobleman whose son had a high fever sought Jesus out, asking him to come to his home to heal his son. Jesus instructed the man to go his way, for his son would live (John 4: 46-53). We don’t ever see Christ laying on hands or anointing with oil like we do today, because the act of healing does not have to occur in a specific way. Sometimes the faith of those present is sufficient; sometimes the faith of the one being healed is sufficient. Among the various spiritual gifts there is a gift of faith to heal and another gift to have the faith to be healed (D&C 46:19-20).

While on my mission, my companion and I met a man in a small town on the west coast of England. When we met this man he was living in a cemetery—actually in the gravedigger’s hut. He was so poor that he had no other place to live. He was also blind. When we met him it did not seem appropriate to try to convert him to the Gospel. He was a good member of the Church of England. After talking with him for a little bit, we asked if he had faith; we asked if he believed in Christ. In his humility he said he did. He said he had faith and that he loved Christ. We asked if he would like us to give him a blessing, and he agreed. We did so and afterward left his hut not ever expecting to see him again. However, about a week later we were astonished to see him running down the street toward us. He caught up with us and thanked us for giving him his sight. We tried to explain to him that it was not us, that it was *his* faith in Christ and in God that brought about his return of sight. We had never once brought up the Gospel. That man had faith. He certainly had more faith than I had, for I left there thinking he was still going to be blind.

Continuing onward, we see Enoch going forth into the land, standing on the high places and offending everyone.

37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and *all men were offended because of him. [He’s doing his job!]*

38 And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

It’s interesting that even though Enoch offends everyone, they all still go out to hear him prophesy.

39 And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God. *[He scared everyone to death.]*

40 And there came a man unto him, whose name was **Mahijah****, and said unto him: Tell us plainly who thou art, and from whence thou comest?

41 And he said unto them: I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God.

This episode is very much like what John the Baptist experienced when he came among the people for the first time. A contingent of priests was sent to learn just who he was and what his business was. Some even thought he might be Enoch (John 1:19-28). Also, Jesus once asked his disciples who did men think he was. They replied that some thought he was one of the prophets who may have risen again (Luke 9:18-20). See, it is a strange thing in the land for someone to come among them preaching and teaching the Gospel.

** The story of Mahijah in v 40 becomes rather significant to Latter-day Saints. When the Dead Sea Scrolls (DSS) were discovered in 1947, one of the scrolls was named the Enoch Scroll. When this scroll was finally translated in 1976, there was a particular story that showed up. In the known ancient texts of the world to that point, there had not been any reference to a Mahijah. In fact, the name Mahijah did not exist other than in the Pearl of Great Price, in Moses 6:40, which came out in 1830. But in 1976, when Father J.T. Milik, a Catholic Priest and scholar, published his long-awaited translation of the Enoch Scroll (fragments, really), a rather interesting story was discovered, of one Mahijah being sent to Enoch to learn who he was and where he came from. In the ancient script, Mahijah is written so: **MHWY**. Here is a side-by-side comparison from Moses 6 and the Enoch text:

Moses 6	DSS: 4QEnGiants
<p>Moses 6: 39 When they heard him ... fear came on all them that heard him.</p> <p>Moses 6: 40 And there came a man unto him, whose name was Mahijah, and said to him: Tell us plainly who thou art and from whence thou comest?</p>	<p>[Thereupon] all the giants [and the nephilim] took fright</p> <p>and they summoned MHWY and he came to them. And the giants asked him and sent him to Enoch * * saying to him: “Go then * * and under pain of death you must * * * and listen to his voice; and tell him that he is to explain to you and to interpret the dreams**</p>

(Online you can find the more complete comparison, “A Strange Thing in the Land,” by Hugh Nibley, published in the Ensign in August 1977)

At some point after that, Father Milik came to BYU as a guest lecturer to discuss his findings in the Dead Sea version of the Book of Enoch. As he was walking across campus with Br. Hugh Nibley, Br. Nibley asked Father Milik, “So... what about Mahijah?” Father Milik stopped walking, put up his hands and said, “I don’t want to talk about it. I don’t want to say anything about it. Someday we’re going to learn where Joseph Smith got his information.” (Another lucky stab for Joseph Smith!)

Moses 6:42 – 49

42 And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words. [*Enoch is obeying the Lord as he opens his mouth to speak the words the Lord gives him.*]

Enoch, you remember, attended the conference at Adam-ondi-Ahman, and journeyed from the land of Cainan, or that land by the sea east. That was about three years before Adam passed away. It was after that conference that Enoch began his ministry, being 68-69 years old.

The area of the “sea east” is close to where the sacred grove is. In one of the presentations during our Book of Mormon seminar, we learned of Zelph, a “white Lamanite, a large, thick-set man and a man of God. He was a warrior and chieftain under the great prophet Onandagus, who was known from *the hill Cumorah or the eastern sea* to the Rocky Mountains.” (Joseph Smith, *History of the Church* 2: 79-80; Joseph Fielding Smith, *Doctrines of Salvation*, 3: 239-240, Italics added.)

43 And Enoch continued his speech, saying: “The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?”

Enoch tells them that the same God that spoke to him is also their God, and since they are brothers, why are they trying to destroy the concept of God? You can see why they were offended by him; they were wondering why he was not like the rest of them. They were all offended or fearful of him when he spoke, as we saw in v 39. Our text continues:

44 “The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.

Here (below) is a depiction of how difficult statements in scriptures show up in Egypt. In Psalms 110:1 and in other places we learn that the Lord will place all enemies under his feet, or make the earth his footstool.



The names of all enemies are written and placed on the footstool, thus placing all of the Lord's enemies under his feet.

This area is the footstool. It is also the Egyptian Hieroglyphic for “the earth” or Primordial mound.

Enoch continues teaching the gospel to the unbelievers. He reasons that they cannot deny those fathers who have come before, and even Adam, the first father—they all know who he was. “Ye all have fallen away,” he says, “and are trying to destroy the nature and concept of the God that Adam taught us.”

45 And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

Enoch's teachings begin a whole new dispensation. There had been a general apostasy. We saw what happened in Moses 5:12-13 when Adam and Eve received the Gospel and began teaching all of their posterity: "Satan came among them and taught them to believe it not, and they believed it not, and men from that time became carnal, sensual, and devilish." The apostasy that started there gradually spread to the posterity of Cain, as well as Seth, to this current generation whom Enoch is teaching.

46 "For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language. [*The Adamic language.*]

What is interesting is there has never been found a practice alphabet or a tract on grammar for the Adamic language. We saw in Moses 6:5-6 that Adam was given the means to read and write, and his children were taught also to read and write the pure and undefiled language of God. Thus, a book of remembrance was written and kept among the records of Adam, and this is what Enoch is reading from and teaching from. History begins with a written record. Anything before that is pre-history. As we have discussed in other classes, eventually everything goes from a state of order to a state of disorder, which is the Law of Entropy. We have gone from the pure and perfect language of Adam down to texting with emojis. I do know quite a few words of the Adamic Language: Adam, Seth, Enos, Jared, Mahalaleel. (*Much laughter*) All of the names in the Book of Ether are probably from the Adamic language because the Brother of Jared asked the Lord not to change their language.

We previously talked about Nimrod, a grandson of Ham, who founded the area known as Babel. Ham had a daughter named Egyptus, who was named after *her* mother Egyptus. Her first-born son was named Per-Wer, which is where we get the name Pharaoh. She and her sons founded Egypt (Abr 1:22-27).

From a chronological point of view, Egypt was established prior to the time of the confusion of languages in Babylon after the Tower of Babel. Thus, the Egyptian language is much closer to the Adamic language.

47 And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence.

48 And he said unto them: **Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.**

"Because Adam fell we exist," reasons Enoch. He explains that because of the Fall we are all made partakers of misery and woe. He is trying to establish a need for a Savior. Whether we like it or not, Adam fell, and children are born into this lone and dreary world. Enoch is trying to establish a foundation or reason for the people to give ear to his words, just as Ammon and Aaron did in the Book of Mormon when teaching King Lamoni. (See Alma 18:34-39; 22:12-14)

The current apostasy going on throughout the church has its roots in a similar deficiency. We have not been teaching our youth to know and understand that there is no salvation except through Jesus Christ. We have forgotten to explain to them sufficiently why they need their Savior. Establishing the real reason for the Savior is what made King Benjamin so successful in those first 5 chapters in Mosiah.

Turn to **Helaman 5:12**. This is not just interesting but also important!

12 And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds [*false doctrines*], yea, his shafts in the whirlwind [*false teachers, preachers, or prophets*], yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build **they cannot fall**.

All of us, and especially our rising generation, need to know and understand that our testimonies need to be built on Jesus Christ. He alone is the sure foundation on which we can rely. Enoch also explained the source of that misery and woe to his people:

49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. (Compare to Moses 5:13)

In reality very few people actually worship Satan. The idea he is conveying is this: if we are not worshipping God, then we are becoming carnal, sensual, and devilish. If we are not *for* God, then we are *for* Satan. Can you see that? If we know the commandments and don't keep them, then we are willfully rebelling against God (3 Ne 6:18).

Enoch continues explaining that even the first fathers knew these things:

50 But God hath made known unto our fathers that all men must repent. [*i.e. change our characters*]

Don't think for a minute that we have all of the details, but Enoch is setting the stage, from verse 51 – 68, to help us understand the scope of the Gospel of Jesus Christ. We thoroughly examined these verses when discussing Moses 5, since these are the insert verses that belong between Moses 5:8 and Moses 5:9 in the narrative:

Moses 5:8

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

V 51-68 in chapter 6 can be inserted between these two verses. They flesh out the story-line and provide greater insight to the purity of the doctrines of the Gospel Enoch is restoring.

Moses 5:9

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

These verses (Moses 6:51-68) are discussed in depth starting about page 203. We will do a quick review of the concepts here.

Adam's posterity is taught to repent and be baptized, they are taught about sin, and they are counseled to teach the Gospel to their children. In short, they are taught how to overcome the effects of the fall to return to God, and what to do to become His sons and daughters.

Using verses 51 & 52, Enoch establishes the need for a Savior, and explains what needs to occur to develop a relationship with their God and Jesus Christ, who will be sent:

We are to turn to God;
hearken to His voice;
believe;
repent of all our transgressions;
be baptized in water; and then we can
receive the Holy Ghost.

Then we might ask and it will be given to us.

D&C 50:28-30

28 But no man is possessor of all things except he be purified and cleansed from all sin. [*This is the problem*]

29 And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.

30 But know this, it shall be given you what ye shall ask;

Once you are cleansed from all sin, you can ask the Lord anything in the name of Christ, but you need to ask according to the inspiration of the Spirit. The way we can receive this cleansing from all sin is the process outlined by Enoch. It is a continuous process, not a one-time event. Repentance is a continuous process.

Baptism does not cleanse or purify from sin. **Moroni 6:4** provides a clear explanation:

After they had had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the Church of Christ; (Moroni 6:4)

Sanctification is the purification process, as explained in the closing verses of Moroni 10. Christ provides the way, but the actual forgiveness comes by way of the covenant of the Father.

And again, if ye by the grace of God are perfect in Christ, and deny not his power, *then are ye sanctified in Christ* by the grace of God, through the shedding of the blood of Christ, *which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.* (Moroni 10:33)

We know that no unclean thing can dwell with God, or enter in or inherit his Kingdom (See 1 Ne 10:21; 15:34; Alma 11:37; 40:26; 3 Ne 27:19; D&C 94:9.). Enoch is teaching his people this process. There has been a great falling away so he is restoring the Gospel in its purity. He is teaching how to become holy, without spot.

The D&C provides additional insight into this repentance and sanctification process:

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (D&C 58:42)

If the Lord remembers our sins no more after we have repented completely, did our sins ever exist? If the past, present, and future are ever present before God, and if, in the next life, he remembers our sins no more, they never existed. That's when you are holy, without spot.

Here's the point: Enoch is teaching people who don't like him, who are afraid of him, and who want to know where he came from. He begins by teaching them the elements of the Gospel: Faith in Christ, Repentance, Baptism and the Gift of the Holy Ghost. These people eventually become citizens of the city of Enoch! He teaches them the process, and that process is the same from the beginning of history until now.

He goes on to teach them that because Adam's transgression has already been forgiven, the physical and spiritual death caused by his fall will be reversed. Everyone who ever lived will be resurrected. Everyone will be brought back into God's presence, and all judgment will be decided by EACH INDIVIDUAL. Everyone will be brought back into God's presence so that they can receive direction to go where they want to be. This is what we call GRACE.

The popular "Born-Again" Movement teaches that Grace saves all men, without works. That is correct, because Grace does not require works. Grace says that the effects of physical and spiritual death caused by the Fall will be reversed—from the foundation of the world. Everyone will be resurrected, and everyone will be brought back into the presence of God; thus we all are saved by Grace! Our salvation *from the Fall* has been satisfied by Christ, no matter how good we are, or how bad we are.

Whether or not we remain in the presence of God once we get there in another thing. We need something other than Grace to remain in the presence of God. That requires MERCY.

Question: *When we die are we immediately brought back into God's presence?*

Not immediately. According to all our scriptures, one has to be resurrected before one can stand in the presence of God. Why? Because anything unclean would be consumed if they were allowed to be in His presence. One needs a resurrected body that cannot die. So it is by the power of the resurrection that all men are brought back into the presence of God.

Grace and Mercy are connected to a certain extent. While everyone will be resurrected because of Grace, Mercy requires one to exercise his or her faith in Christ's atonement unto repentance.

In all cases and in all references in our scriptures, missionary work begins not with the Church and its organization, but rather with the Gospel. It always begins with the creation, as Adam taught in v 51. This is how Enoch begins his teaching and preaching to the people. All the missionaries in our Book of Mormon taught about the Creation, the Fall of Adam, and the Atonement (Alma 18:24-36; 22:7-14). Enoch *and* Adam taught that the way for the Fall to be overcome was by and through the Atonement of Jesus Christ. In every example in scripture, and in every reference without exception, conversion takes place because of Christ, not because of the organization of administration (Church). Testimonies are to be founded in Christ, not the Church. It is not the Church that will save you; rather it is your relationship with Christ that will save you. There is no question that the Church is necessary. It is the only true organization that has the authority to administer the Gospel of Jesus Christ. But it will not save you.

A lot of people are falling away from the Church because they have decided that the organization has not brought them to Christ or given them a personal relationship with Christ. The Church is not responsible for bringing you to Christ. Instead, it provides you every opportunity for *you to bring yourself* to Christ! The local leaders make sure the sacrament is on the table and the font is filled when you want to baptize your 8 year old. They make sure the manuals are there to assist you in your efforts to come unto Christ. But it remains your own personal and individual responsibility. It is also not the Priesthood Organization's responsibility to expound the deep mysteries of the Gospel or provide special ordinances or special information. Again, it is not their responsibility to make you come unto Christ—that is your responsibility. If you choose to participate in the ordinances, however, they have the authority to administer those ordinances. In other words, the Church is there to assist you in your efforts to come unto Christ. But you have to do the work.

Coming back to what Enoch taught from the Book of Adam: Adam's posterity had no control over what Adam and Eve did in the Garden of Eden; therefore, Adam's children are whole from the foundation of the world. Christ has already paid for Adam's transgression; thus all will be resurrected and all will come back into God's presence. In order to remain with Him, we must change our characters by repenting and exercising our faith in His atonement. The resurrection reverses the effects from the Fall from which we had no responsibility. That's why it says that the sins of the parents cannot be answered upon the heads of the children.

Keep in mind who Enoch is teaching. Most of them were born while Adam was still alive! Enoch, too, was around while Adam was alive. Enoch is trying to teach them that even though Adam brought death into the world and separation from God, it is no longer an issue because the consequences of Adam's actions have already been taken care of through the atonement of Christ. The issue is repenting and doing those things that help you develop the character of God.

Enoch teaches them about sin, how children (whole from the foundation of the world) are conceived in sin, and as they grow up, “sin conceiveth in their hearts.” In other words, we only sin because of the environment we are born into. Sin conceives in our hearts because we have seen, heard, or read about it (Moses 6:55-56). The natural man seeks only to satisfy his desires, appetites, and passions, thus giving the adversary power to captivate. He teaches them about agency, and temptation, and being accountable. This is what God explained to Adam in the Garden of Eden (and this is what brings all of this together): There has to be (1) knowledge or commandments; there has to be (2) freedom of choice; and there has to be (3) consequences.

Both Enoch and Lehi teach what Joseph taught us, that we cannot blame Satan for our sins. We are responsible for our own choices. We cannot blame the devil.

Even though we all come into this world with a whole, pure and perfect spirit, we do not necessarily get a whole and perfect body. Look at me—I'm a genetic mutation! I blame my body on my ancestors. My spirit was perfect when it got here, but the body I was given is somebody else's fault! (*laughter*)

Many people spend lots of money trying to never look old, but Revlon is no substitute for the resurrection! We came with a perfect spirit into an imperfect body that can be plagued with sickness, disease and illness, and will eventually die. Conversely, in the resurrection, we can receive a perfect body that will never get sick, contract a disease, or get ill. Our job, then, is to develop a perfect spirit that can inhabit a perfect body in order to live in a perfect environment with God.

What Enoch is doing is teaching the Gospel Plan of Happiness or the Plan of Salvation. This is why we have the Gospel; this is why we need a Savior! These are the concepts he is using to establish Zion. The whole idea of the Plan of Happiness is to be happy here, and to be happy there. God did not give us commandments to restrict us; he gave us commandments to help us be happy.

You all remember the story about the woman brought to Jesus who had been taken in the very act of adultery. She had broken the law and the commandment and she never denied it. The consequence for breaking that law was to be stoned to death. The scribes and the Pharisees brought this woman to Christ to ask Him what should be done with her. They reminded Him of the Law of Moses, and what it said should be done. He stooped down to write something in the dirt, and then looked up and said, “He that is without sin among you, let him first cast a stone at her.” Those who brought the woman to Jesus were convicted by their own conscience and left the scene, one by one, from the eldest to the last. [The Old Testament law required that the witness to the breaking of this commandment was supposed to cast the first stone at the lawbreaker. Technically speaking, the witness against the accused was the only one who had a right to do that, because ostensibly he would be the only one there without sin.] Our text says:

John 8:10-11

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Even though she had been caught breaking the law and never denied it, Christ told her that He was not condemning her for using her agency. This is coming from the God who gave the law to the children of Israel. Jesus told her he was not condemning her. What *did* he say? “Go, and sin no more.”

Jesus is telling the woman to sin no more because by not sinning, she can become happy. So what Jesus is really saying to the woman is, “I am not going to condemn you for using your agency, but if you really want to be happy here and in the next life, you need to make some changes.”

It comes down to this: God does not condemn us for what we do; He does not judge us for what we have done. He does not judge us for the agency we use. ***We judge ourselves!*** That is why we need to repent, so that when we stand before God, our confidence will wax strong in God’s presence, and we will not shrink from it.

Enoch goes on to teach about the three baptisms: by water, by spirit, and by blood. All three elements need to be received because this is the process of teaching the spirit that inhabits our physical body to take control over our body, so that when we get to the other side, we will be better prepared to inhabit a perfect body in exaltation. He talks about the process of sanctification, wherein by repenting we can develop the character that cannot look upon sin except with abhorrence and has no more disposition to do evil because of the mighty change in our heart. (See Mosiah 5:2 for a great description of this process.)

Enoch continues by teaching them how to become sons and daughters of God, taught to Adam by the Lord. Please refer to our earlier discussions if you are not clear on the concepts.

Enoch establishes a doctrinal foundation on which the people who hear him begin to participate in the Gospel and start the process of changing their characters.

We see this continue in **Moses Chapter 7:**

1 AND it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and **many have believed and become the sons of God**, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, **I beheld the heavens open, and I was clothed upon with glory;** [*His experience was very similar to that of Moses.*]

4 And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

5 And it came to pass that *I beheld* in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum.

6 And again the Lord said unto me: Look; and *I looked* towards the north, and I beheld the people of Canaan, which dwelt in tents. [*The fact that these people dwelt in tents indicate these people lived a nomadic lifestyle.*]

7 And the Lord said unto me: Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, *shall* go forth in battle array against the people of Shum, and *shall* slay them that they *shall* utterly be destroyed; and the people of Canaan *shall* divide themselves in the land, and the land *shall* be barren and unfruitful, and none other people *shall* dwell there but the people of Canaan;

This sounds very similar to the Mormons when they came to the Salt Lake Valley. No one else wanted the land where they settled.

When Mohammed started Islam around 600 A.D., he traveled through the areas where the people dwelt in tents. These were Bedouins, and families were often fighting against families over such things as grazing lands as they migrated with the rains and their herds of sheep and goats. Mohammed saw a need to establish peace among these fighting factions of families. He wanted to provide some sort of unifying religion that would establish peace in the lands.

8 For behold, the Lord *shall* curse the land with much heat, and the barrenness thereof *shall* go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

As we talked about earlier, a blackness came upon all the people of Canaan because of the heat and because of their lifestyles. *These are future events that Enoch sees and prophesies about.* The blackness was in response to the climate and was not the “mark” placed on Cain by the Lord. Whatever the mark was, it was placed on Cain to protect him, and so people would not kill him.

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof;

10 And the Lord said unto me: Go to this people, and say unto them—“Repent, lest I come out and smite them with a curse, and they die.”

This is Enoch opening up his mission call and learning where he was going to serve.

11 And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

12 And it came to pass that Enoch continued to call upon all the people, *save it were the people of Canaan*, to repent;

Notice: He was **not** to go to the people of Canaan. Why? Look at verse 7: They were a blood-thirsty and terrible people. The record says the people of Canaan utterly destroyed the people of Shum. Because of their nature, they were prevented from hearing the Gospel at this time.

13 And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

As mentioned earlier, this is the beginning of the cataclysmic events that lasted from the time of Enoch until the time of Moses. This is the beginning of what leads to the division of the lands during the days of Peleg (after Noah). We see the great winds after the building of the tower of Babel which resulted in the great famines that were still present during the time of Abraham. The famines persisted to the time of Jacob and his twelve sons, which is why they had to go into the land of Egypt for food. During the time of Moses we see the ten great plagues that come upon the people of Egypt. The earth is in commotion from the time of Enoch until after the time of Moses. This was not something that happened in one generation—these cataclysmic events are taking place over a period of about 2500-3000 years. It was a scary time to be alive. People were uncertain where to find a safe place in which to live.

When we talk about the Last Days, our focus is usually on “wars and rumors of wars,” but in reality it is the natural disasters that cause the hearts of men to change. The wars are only a minor sign of the last days. The Lord always works with natural disasters. Why?—because man cannot blame another person for a natural disaster. If an atomic bomb is detonated over a city, people can blame whoever pushed the button. But when a tsunami rolls over a coastline, there is no one to point a finger at. When the Twin Towers were attacked by hijackers, we had both an individual and an organization to blame and upon whom to focus our military might. We went after Osama bin Laden and Al Qaeda. But when a natural disaster occurs, we have no one to blame but God. That is why God uses natural disasters to change men's hearts. Satan, however, always uses man and the enmity between one man and another in order to accomplish his purposes. So when you see the signs of the last days, the wars and rumors of wars are only the minor details. The real signs are the earthquakes, the sun being darkened, the moon turning to blood, and the stars falling from the heavens as described in Isaiah 13:9-11 and elsewhere.

14 There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea.

15 And the *giants* of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;

The Giants were said to be the Nephilim or the Anakim. Goliath was said to be a descendant of Anak. Remember, ‘giant’ is a relative term, depending on who is doing the talking.

16 And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.

17 The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And *the Lord blessed the land, and they were blessed upon the mountains, and upon the high places*, and did flourish.

The righteous lived on the high places and in the mountains; the wicked lived in the valleys. The same pattern described here is also talked about in **D&C 45:65-71**:

65 And **with one heart and with one mind**, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you.

66 And it shall be called **the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God**;

67 And **the glory of the Lord shall be there**, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and **it shall be called Zion**.

68 And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

69 And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

70 And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

71 And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy. (D&C 45:65-71)

Enoch continues:

18 And the Lord called his people **ZION**, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even **ZION**.

An interesting pattern shows up. Keep in mind Enoch has been teaching repentance to a people who had all fallen away. He is a new dispensational prophet and is trying to teach and preach repentance. His preaching intrudes into their existing culture and lifestyles. After a while the people begin to repent and change their hearts. Those who hearkened to Enoch's words were saved from further violence and bloodshed. By the time of Noah, all of the righteous people had been taken up unto the City of Enoch. Noah becomes the new dispensational prophet and the prophet of the restoration. With each one of these dispensations we see that the Gospel has been lost, faith is gone, and wickedness abounds. Enoch, in this record, is tasked with beginning the process all over again.

Moses 7:18-69 – Enoch’s Dispensation – Apocalyptic Themes – City of Zion Established – Enoch’s Vision of the Future

What we see in our Enoch text is leading up to the cleansing of the earth by water. Spiritual Babylon or spiritual wickedness is going to be wiped out by the flood (D&C 133:5, 7, 14). The Old Testament record tells us that Nimrod, as the leader and founder of Babel, built a great tower (Gen 10:10; 11:4-9). He became the king of Mesopotamia (Babylon) and sought to become the god over all the earth. The Lord saw what was happening and caused great winds to drive the people from the area. The great winds stopped the one man who sought to become the ruler and god over all mankind. The people were scattered and their languages confused, and the people separated into seventy different nations and tongues. We learn from the Book of Mormon that the Brother of Jared and his friends and family remained together and were led to a land of promise. They were separated from “Spiritual Babylon” by the great waters. The “furious” winds drove their boats to the Promised Land, and we learn that the Jaredites were on the waters for nearly a year (344 Days) (Ether 6:5-12).

Question: Did the Jaredites and their people kept their original language?

Yes, the implication in scripture is that his language was not changed, and they still were able to speak the Adamic language.

Spiritual wickedness was first destroyed by Water, then it was destroyed by Wind. We’re waiting now for spiritual wickedness on the earth to be destroyed by Fire. It is yet to come!

Joseph Smith also was a dispensational prophet. These are some of the same things Joseph saw concerning the Last Days. This is all part of the pattern of destructions. Many of these prophecies are described in **Section 45**. The earth has been cleansed by a series of destructions. These “cleansings” wipe away the wicked from the earth. The same elements that wipe out the wicked (collectively) are the same elements that allow us (individually) to become clean before the Lord: there is Water; there is Wind (Spirit), and there is Fire.

D&C 45: 47- 49

47 Then shall the arm of the Lord* fall upon the nations.

48 And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

This is talking about the time that is leading up to the coming of the Lord at the Mount of Olives. * *The Arm of the Lord usually has something to do with destruction.*

49 And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly. [*This happens during that millennial time period.*]

D&C 45: 66-68

66 And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;

This is talking about the new city that will be established. This new city will be built at the beginning of the millennium. There is a capitol in Jerusalem, and there is another capital in New Jerusalem. There are two Promised Lands; One for the 10 Tribes of Israel in Jerusalem, and the other for the two tribes of Joseph (Ephraim and Manasseh) in the New Jerusalem.

67 And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

68 And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. (D&C 45:66-68)

This is referring to the end of the “little season” where wickedness abounds. After the Millennium, there will be a “little season,” we are told, and Satan will be loosed. Verses 66-68 are alluding to the time period when the little season comes to an end.

If you want to know what the events will be like during the Millennium, read 3 Nephi and then 4 Nephi. Third Nephi describes the destructions that take place leading up to the coming of Christ. Christ comes; the Gospel is taught. Fourth Nephi is our millennium. There are no more ‘ites’ among the people (v 17), everyone is converted, and everyone has all things in common. As 4 Nephi comes to a close, the record says the people begin to wear costly apparel, and “pride enters into the hearts of the people” (v 24). They begin to divide into classes (v 26). And two hundred thirty (230) years after the coming of Christ there is “a great division among the people” (v 35). There begin to be ‘ites’ in the land again. Those who leave the Church (in v 20) *call themselves* “Lamanites.” From the end of 4 Nephi to the end of Mormon is the “little season.” *This is another pattern we see in our scriptures.*

The Book of Mormon does not have a lot of prophecies about the last days, but the Book of Mormon *is* the pattern for the last days!

Getting back to our text in D&C 45:

69 And there shall be gathered unto it [**Zion**] out of every nation under heaven; and it shall be *the only people* that shall not be at war one with another.

70 And it shall be said among the wicked: Let us *not* go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. (D&C 45:69-70)

This is the same pattern we see in the Enoch text. No one wants to come against the people of Enoch because of the righteousness of the people. Remember, there are two capitols, two centers of righteousness. The only people who will not be at war with one another will be those who are living in those two capitols. Wickedness is rampant. Wars are going on. Just as we discussed above, the wickedness of the people lead to their destruction by the flood during Noah’s day. Enoch warns and admonishes the people to repent. Those who do are taken up into the City of Enoch. It’s not because the people are so good that they are saved from destruction; rather it is because the people left behind are so wicked.

As you can see, the pattern that leads to the destruction of the people at the time of Noah will be the same pattern that exists at the end of the “little season,” when the wicked will be destroyed by fire.

Question: What is it about Jerusalem that makes it a capitol or a center of righteousness?

Jerusalem is important because of Melchizedek. He was the King of Salem. Melchizedek is a construct of two words: *Melik* and *Zadok*. *Melik* is the word for King, and *Zadok* is the word for Righteousness. Salem = Shalom = Peace. Ur = City; Thus, Ur-Salem = City of Peace or Jerusalem. We have talked about Melchizedek before:

Alma 13:14-18

14 Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after *this same order* which I have spoken, who also took upon him the high priesthood forever.

15 And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

17 Now this *Melchizedek was a king over the land of Salem*; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

18 But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. [*Noah*] (See D&C 138:41)

Thus, Jerusalem becomes a very sacred place. We learn in the Inspired Version of Genesis 14 that Melchizedek and his people were translated just like Enoch and his people. It becomes a sacred spot and Capitol of the Promised Land in Israel the same as the New Jerusalem will become a sacred “center place” in this side of the world.

JST Gen 14:26, 32-34, 36

26 Now Melchizedek was a man of faith, who wrought righteousness;

32 And men having this faith, coming up unto this order of God, *were translated and taken up into heaven*.

33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the **Prince of peace**.

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

36 And this Melchizedek, having thus established righteousness, was called the **king of heaven** by his people, or, in other words, the **King of peace**.

The City of Enoch will return to the New Jerusalem. In my opinion, The City of Enoch will return to the place from which it was taken, and that is in Jackson County.

1 Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in **this land**, which is **the land of Missouri**, which is the land which I have appointed and consecrated for the gathering of the saints.

2 Wherefore, **this is the land of promise**, and the place for the city of Zion.

3 And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the **center place**; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse. (D&C 57:1-3)

66 And it shall be called the **New Jerusalem**, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; (D&C 45:66)

What we have seen in this Enoch text is the pattern that exists before the flood, which is the same pattern that exists at the end of the “little season” that we talked about earlier.

Let’s pick up where we left off in **Moses 7:18-19**:

18 And the Lord called his people **ZION**, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even **ZION**.

Remember, Enoch began his ministry among wicked people, and these two verses describe the results—He establishes Zion! It took over 300 years for Enoch to accomplish this character change in the people. Our LDS Church has only been around 188 years so we still have a ways to go before we become Zion.

The concept of Zion is one of the primary themes in the history of the world. All of world history is nothing more than the battle that takes place between Babylon and the establishment of Zion. The goal of every prophet since the days of Adam until the present has been to establish Zion. Yet Zion has failed to be established in every dispensation (except Enoch’s and Melchizedek’s) because of Babylon. And even in those cases, the world was so wicked that Zion had to flee.

That battle between Zion and Babylon is what our whole life is about. Alma tells us: “There was a space granted unto man in which *he might repent*; therefore this life became a probationary state; *a time to prepare to meet God*” (Alma 12:24). Alma is telling us that this is what our life is about when we get up every morning—we are to repent and serve God. Enoch establishes Zion because the people were of one heart and one mind, and they dwelt in righteousness, and there was no poor among them (v 18). Going on:

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever. [*Enoch is seeing a future event where he also saw where the Lord dwelt.*]

Enoch was able to inspire his people to seek for, obtain, and be obedient to the light of the Gospel. Abraham was able to inspire his immediate posterity to do the same, and we, because we have accepted the Gospel, are to go and do the works of Abraham (D&C 132:32). When Enoch records that God was able to dwell with the people, it is referring to those people who have developed that character that makes God *God*.

The Doctrine and Covenants is the manual on how to establish Zion. The Book of Mormon contains the fullness of the Gospel. The Gospel of Jesus Christ is what initiates the process of changing our character.

22 And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.

23 And after that *Zion was taken up into heaven*, Enoch beheld, and lo, all the nations of the earth were before him;

24 And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.

Enoch see what's going to take place after Zion is taken up into heaven. After Zion is taken up, Satan begins to run rampant over all the earth. This situation is what triggers each succeeding dispensation. Noah becomes the next dispensational head.

25 And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.

26 And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.

This is the time after the City of Enoch is taken and wickedness is rampant. This was the great day of Satan's power! Satan was in complete control. This is what led up to the destruction and cleansing of the Flood. There are detractors who ignorantly ask, "How can a loving and a just God destroy all of the people?" As we will see in this record, there was just no other way to save those yet unborn spirits than to have that kind of complete cleansing take place. The world was in such a state anyone born had no chance of choosing righteousness. The world was that wicked!

27 And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion. [*Here's that shuttle service to the City of Enoch*]

28 And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

29 And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

31 And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?

Notice the three questions Enoch asks the Lord. He is wondering what has caused even God to weep? The Lord answers below.

32 The Lord said unto Enoch: Behold these thy [*wicked*] brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

33 And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, *they are without affection, and they hate their own blood;*

To hate your own blood means there were abortions. The people were so lacking in affection that they not only rejected the Father but hated their own unborn children—their own posterity! This is a key reason why the Flood was sent!

In our own time, if one comes upon a nest of a California Condor and destroys even one of the eggs in the nest, that person can be sent to prison for destroying an unborn Condor, because the embryo in that egg is a Condor. Yet if a fetus is destroyed, that is not considered to be human; it is merely the “product of conception.” You remember that Satan's plan in the Grand Council was that “not one soul would be lost”—he would prevent everyone from committing sin. God's plan was to make sure that everyone had an opportunity **to** sin. He would make sure everyone would have a sufficient knowledge to make a choice. This is how the law of opposition works that Lehi talks about (2 Ne 2:11-15). Where there is wickedness, there is also righteousness.

Below is the continuation of the Lord's response to Enoch.

34 And the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

35 Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.

36 Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has *not been so great wickedness* as among thy brethren. [*This earth is a rotten place!*]

Remember, these wicked people are the descendants of Adam, Seth, Enos, Cainan, Mahaleel and Jared. They had a memory of these previous Patriarchs.

37 But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

This is the verse that lets us know that the children who would be coming to earth would have no chance of choosing righteousness.

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

39 And that which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment; *[Those who don't repent will suffer even as Christ suffered (D&C 19:16-18)]*

40 Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.

Christ is pleading for these children of men (those who know not the Gospel), yet the heavens weep because they will not repent and choose God as their Father.

41 And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and *wept* and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.

Enoch is seeing just how bad thing will become. But there will be hope in Noah.

42 And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.

Enoch is seeing the end of his own generation. According to Jewish tradition, Noah married Enoch's daughter, Bet Enosh, thus fulfilling the prophecy that Enoch's posterity would live through the flood (v 52), and live through the end of the earth.

44 And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: *Lift up your heart, and be glad; and look.*

45 And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? **When shall the blood of the Righteous be shed**, that all they that mourn may be sanctified and have eternal life?

Enoch wants to know: **When** will the Lord come? **When** will his blood be shed? **When** is He going to die so that salvation can come? He sees that Noah and his family survive the flood and that the earth is going to be repopulated, and he wants to know when salvation will eventually be obtained.

As was mentioned earlier, all of world history is defined in these verses. The history of the world is nothing more than the details of the battle between the establishment of Zion and Satan's establishment of Babylon. Both reflect the condition of one's heart and character. One is either moving in the direction of Zion or one is moving in the direction of Babylon. The Lord answers Enoch's questions about when the Lord will come:

46 And the Lord said: It shall be in the *meridian* of time, in the days of wickedness and vengeance.

47 And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.

This is the same vision that Lehi sees; the same vision that Benjamin and Alma see. Lehi saw Christ choosing the Twelve. Isaiah sees also the coming of the Son of Man in the flesh.

48 And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for *a season* abide upon my face? [*'a season' = Millennium*]

The earth's sanctification is mentioned in **D&C 88:17-20**:

17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

18 Therefore, it (the earth) must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they [mankind] sanctified.

The measure of the earth's creation is that it be inhabited by man and his wife and their posterity (D&C 49: 16-17). The earth will become a celestial sphere upon which the sanctified will live. Enoch heard the earth mourn. Back to **Moses 7**:

49 And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt *have*

mercy upon Noah and his seed, that the earth might never more be covered by the floods.

51 And the Lord could not withhold; and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

Enoch's prayer for the future of the earth and for her inhabitants was that the earth would never again be covered by floods. The Lord covenants that he will stay any future floods, and assures Enoch that the Gospel would again come forth and the people would be able to hear it. When the Lord promises Noah in Genesis that He will never again destroy the earth by flood, it is because of the prayers of Enoch that the Lord honors His promise (Gen 9:11-15).

52 And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand;

And even though Enoch is being taken away, a remnant of his posterity will forever remain on the earth.

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

Enoch is coming to the Lord with questions. He is seeking for that further light and truth. When the righteous have questions, the Lord is required to answer. This is like the Brother of Jared, who, once he was forgiven and cleansed from his sins, was permitted to know all things, and he was not kept from without the veil (Ether 3:26). In D&C 50:29 it says if we are purified and cleansed from all sin, we can ask God anything and it will be done as long as we are inspired to ask the question.

That is what Enoch is doing—he wants to see more and to understand more. Moses sought for further light and truth, as did Abraham and Joseph Smith. This is what sets those Patriarchs and dispensational Prophets apart from the rest of us—their unending quest to receive a fulness of light and truth.

55 And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, *after the manner of men*;

“...after the manner of men” is an important insight. Many Christian religions emphasize Christ's suffering on the Cross. In actual fact, Christ died the same way thousands of other men died. He physically suffered no more on the cross at His crucifixion than did thousands of other people who were crucified. The suffering that was *not* the same, however, was the pain He suffered in the Garden of Gethsemane when He took upon himself our sins. That pain caused Him to bleed from every pore! (Mosiah 3:7) Christ's spirit had more control over His physical body than did other men's spirits. He had power over death, and He chose the time when He would “give up the ghost” ().John 19:30) The cross was the manner of death that

led to the resurrection. The suffering in the Garden of Gethsemane (which was private) was the Atonement. In D&C 19:18, Christ describes His suffering in the Garden: “Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and *to bleed at every pore*, and to suffer both body and spirit—and would that I might not drink the bitter cup and shrink.” Other churches don't recognize that kind of suffering; they only look to that cross. But the suffering was the atonement!

56 And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

This is describing the events that took place at the time of the crucifixion of Christ.

57 And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

61 And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

62 And righteousness will I send down out of heaven; and *truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men* [The Book of Mormon]; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

Enoch is seeing the restoration of the Gospel in our dispensation, and also the fall of Babylon. The Book of Mormon is the “truth” that will be sent forth “out of the earth.” Our missionary forces will go forth, and eventually, a great gathering will occur at the New Jerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and *for the space of a thousand years the earth shall rest*.

65 And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67 And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy;

68 And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

69 And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is Fled.

Sacred space is found, it is not created; hence, Zion must be established. The ground the saints stand on will be Holy because they are Holy in heart, mind, and character.

Moses 8:1-30 – Vital Records Survive the Flood – Noah – Details from the Lost Books of Eden

Question: The destruction at Christ's crucifixion that was mentioned in Moses 7:56 – could that have been caused by a comet or an asteroid?

Let's take a look:

56 And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

The New Testament does not provide very much information but Josephus adds a little more in his history. The Book of Mormon provides a much greater description of what is going on than does the New Testament (See 3 Nephi 8-9).

GEE WHIZ FILE MATERIAL: The star that we always put on our nativities and sing about was not seen by the people in Jerusalem. The wise men from the East saw the star, and they followed it for two years before they reached Jerusalem. King Herod had not seen the star; otherwise, why did he inquire so diligently?

Matthew 2:2, 7, 9-10

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

Samuel the Lamanite prophesied concerning a new star, the likes of which they had never before seen. That suggests the people in this hemisphere saw the star, but not those in Jerusalem.

5 And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you. (Helaman 14:5)

21 And it came to pass also that a new star did appear, according to the word. (3 Ne 1:21)

What if this new star was a comet, and the wise men from the east only saw it because they were aware of the cosmos and the significance of this new star? What if this comet was the same one that impacted the earth at the time of Christ's death?

Most comets, as we know, have an orbit, and their orbits are predictable, such as Haley's Comet, which comes around every 75 years or so. It's possible this "star" could have been

both the comet that heralded Christ's birth and the one that impacted the earth at His death. In 1982 a book was authored by Bill Napier and Victor Clube called "The Cosmic Serpent." They describe the effects of asteroid impacts, and their descriptions seem to parallel what we read in 3 Nephi and in Enoch.

Question: Were there other things beside the people hating their own blood (abortions) that led to the flood? Do you think there were also deviant sexual lifestyles that added to it?

When we look at sin, we tend to rank certain sins according to how grievous we think they are, with higher tolerance for the ones we're guilty of or most familiar with. Sin is really a whole different thing. Go to Ezekiel 16. Ezekiel had been living in the Babylon area and was prophesying about the tribe of Judah who remained in Jerusalem. (They were not carried away into Babylon.)

Ezekiel 16:48-52

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters [sister cities], neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

He's saying that Sodom and Gomorrah, as bad as they were, were still more righteous than Jerusalem. The sin of Sodom was that she did not love her fellowman. They had in abundance and they didn't take care of the poor. Sexual sin wasn't even mentioned.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

We have the tendency to focus on the sexual sins of the masses, but what God said, through Ezekiel, is that even those sins might have been of a secondary nature when compared to their major sin of not loving God and their fellow men. That's a terrible thought! The wickedness that leads up to the flood was the universal attitude of selfishness—they did not love God or their fellow man. I would submit that our greatest sin is *whatever it is* that keeps us from loving God and loving our fellowman. According to John, if we say we love God, but not our brother, we are liars (1 John 4:20-21). The best definition of sin, then, would be: *That which distracts one from developing the character that loves God and loves all mankind.*

Question: From a particular point of view, you're saying the flood was a good thing?

Yes, it was. The Earth, like us, needs three types of cleansings: Water, Spirit, and Fire. As we have talked about before, the earth was cleansed by water in the Flood. Afterward the earth was cleansed again from the destructive power of Babylon by the great winds that pushed everyone away from Babel and the great tower.

It was the waters that saved Noah and his family. It was the wind and the waters that saved the Jaredites, who built barges and sailed across the waters to the new Promised Land propelled by the great winds. They were saved by the power of the wind and waters in order to begin a new dispensation on the Promised Land. Moses, too, was saved by the power of the waters as they were led out of the land of wickedness and corruption, Egypt. The great wind pushed back and divided the waters of the Red Sea, allowing the children of Israel to walk to the new Promised Land on dry ground. As Judah embraces Babylon and the forces of evil become stronger, another family (Lehi's) is led away from the destructive forces of spiritual Babylon and the real Babylon that later invaded and destroyed Jerusalem. The family of Lehi were also saved and protected by the waters as they built a ship that carried them to that same Promised Land, beginning anew another Gospel dispensation on the same Promised Land that Noah left.

Those in Israel that were taken captive in 722 BC were taken into the North Countries by the Assyrians. Their descendants (many generations later) lived in lands controlled by state religions; no one had a right to worship according to the dictates of their own conscience. In the early 1600's, these descendants of Israel got together and left their country and sailed across the waters and reached the Promised Land, the same Promised Land that Lehi and the Jaredites were led to centuries before. It was on this Promised Land that they could worship and conduct their lives according to their own will and conscience. It was the seed of Joseph (Puritans) who returned to the same Promised Land where Enoch dwelt, and from which Noah left after the flood.

When God makes an oath, He will not break it! We have had the water and the wind. We are only waiting for the fire! But because of the righteousness of Enoch, the Lord swore that He would never destroy the earth again by flood.

Let's get started in **Moses 8**.

What we have in Moses 8 is a fragment from the Book of Noah. There are many other fragments in other ancient texts that also contain the story of Noah and the events leading up to the Flood. According to ancient traditions, Noah carried the early records through the flood. These were the records from the early fathers. Because of Noah we have these early records. The Brother of Jared tells us in the Book of Ether that he had records that went all the way back to the time of the creation (See Ether 1:2-4). They must also have come through the flood somehow. Abraham also writes (Abr 1:31) in his record that he had obtained records that existed from the time of the creation, which means those records must also have survived the flood.

If we have time later tonight I will read from the Lost Book of Eden. Where, when, and by whom these records were written is the burden of the scholars, but certain records do exist and can provide insight to the things we are discussing tonight.

Moses 8 :1-2

1 And all the days of Enoch were four hundred and thirty years.

2 And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.

Methuselah was “left behind.” For all of you “Born Agains” out there – the “rapture” has taken place, but Methuselah was left behind. The word “rapture” is not in our New Testament, but is always talked about by the Born Agains. The actual phrase in the New Testament comes from a verse in 1 Thessalonians: “*Then we which are alive and remain shall be **caught up** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*” (1 Thes 4: 17). The word in the Old Latin is “*raptura*” which means to be snatched up, hence “caught up.” It becomes a whole doctrine among the Born Agains or Fundamentalist Groups.

Methuselah was not taken on that shuttle service to the city of Enoch as were some of the other patriarchs because the Lord promised Enoch that his seed would remain on the earth until the end of time. Enoch had seen visions of all the ages of the earth. Enoch had also attended the meeting with all of his forefathers in the valley of Adam-ondi-Ahman, three years previous to the death of Adam (D&C 107:53-57). All of those things were written in the Book of Enoch and would be testified of in due time. But Enoch's son was not taken because one of Enoch's descendants would be called upon to save mankind from destruction of evil and wickedness (Noah).

The Priesthood was named after the Order of Enoch until Melchizedek came along, and then the Priesthood was called after the Order of Melchizedek (D&C 76:57). Both Enoch and Melchizedek preached righteousness in the presence of evil and wickedness, and each had established cities that were translated; therefore the Order of the Priesthood was named for each of them in their time (JST Genesis 14:25-32).

Enoch was also known as the Scribe of Jehovah—the one who brought the knowledge of translation and the endowment and the knowledge of how to inherit where God lives.

3 And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.

4 And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

Methuselah took personal glory in the thought that it would be *his* posterity that would become the kingdoms of the earth rather than his father, Enoch. We often forget about famines in scripture, but they actually play a big part. This was *before* the flood, by the way.

5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;

6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;

7 And all the days of Methuselah were nine hundred and sixty-nine years, and he died.

Can you imagine living this long? He lived longer than Adam!

8 And Lamech lived one hundred and eighty-two years, and begat a son,

9 And he called his name Noah, saying: *This son shall comfort us* concerning our work and toil of our hands, because of the ground which the Lord hath cursed. [*This is because of the famine that is going on!*]

Generally when a son is named and a description follows, as in, “this son shall comfort us,” it is thought that the description pertains to the meaning of the name itself. Noah means *one who comforts*. We saw the same principle when Seth was born: “God hath appointed me another seed, *instead* of Abel, whom Cain slew” (Moses 6:2). Thus Seth means *replacement or substitute*.

10 And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters;

11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.

In this next part, I'm sharing a Fragment of the Book of Noah taken from one of the Books of Enoch that exists. It also shows up in the Dead Sea scrolls and in the Book of Jubilees. This discusses the birth of Noah.

FRAGMENT OF THE BOOK OF NOAH

CHAPTER CVI.

From *The Book of Enoch*, p 150-153
translated by R.H. Charles
London 1917

1. And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son.

2. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright.

3. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.

4. And his father Lamech was afraid of him and fled, and came to his father Methuselah.

5. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his

countenance is glorious.

6. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth.

7. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.'

8. And when Methuselah heard the words of his son, he came to me (**Enoch**) to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, **wherefore** hast thou come to me?'

9. And he answered and said: 'Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached.

10. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house.

11. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven.

12. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.'

13. And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the **angels** of heaven transgressed the word of the Lord.

14. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them.

15. And they shall produce on the earth **giants** not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. *[There is a whole other story concerning "The Watchers." These "giants" may have been the descendants of the Sethites who lived on the Holy Mountain.]*

16. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year.

17. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved].

18. And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.

19. And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in the heavenly tablets.

This fragment from the Book of Enoch is describing in greater detail the circumstances of Noah's birth. Enoch adds more detail about the "Watchers," or those born during the days of Jared (v 14-16). Enoch assures Methuselah that Noah was indeed Lamech's son and that Noah would fulfill a great work and that he and his three sons would be spared from the coming destruction that would come in Noah's days.

Back to our text in **Moses 8**:

12 And Noah was four hundred and fifty years old, and begat **Japheth**; and forty-two years afterward he begat **Shem** of her who was the mother of Japheth, and when he was five hundred years old he begat **Ham**.

This is telling us that Ham probably came from a different mother than Shem and Japheth. The verse adds the detail that Shem was born "of her who was the mother of Japheth." It further adds that Japheth is the oldest and should have been the birthright son.

13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the **sons of God**. [*These sons of Noah accepted the Gospel and they "were called the sons of God" (See Moses 6: 68)*]

14 And when these men [*Noah's sons*] began to multiply on the face of the earth, and daughters were born unto them, the **sons of men** saw that those daughters were fair, and they took them wives, even as they chose. [*Noah's daughters and granddaughters married non-believers*]

15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

Let's review briefly. Those who receive Christ and hearken unto his voice are given power to become the sons of God. **Sons of men** are those who have not heard or have not accepted the Gospel. We are all sons of men until we accept the Gospel and then, the Lord says, we have power to become the sons of God. When we accept the Gospel and enter into certain covenants, we obtain the right, or the power, to become the sons of God. If we don't accept the Gospel we remain the sons and daughters of men. When you become a son of God (as did Cain) by accepting the Gospel and entering into all the covenants of exaltation, and are pronounced clean by the Father, but then "altogether turneth therefrom" (D&C 84:41), you become a son of perdition. These are the three sons talked about in scripture.

The Sons of Men	Haven't heard or accepted the Gospel
Sons of God	Accept the Gospel and receive all the ordinances, endure to the end
Sons of Perdition	Accept the Gospel, enter into sacred covenants, pronounced clean by the Father, and then reject it.

Simply put, some of the daughters of Noah's sons who were “Born in the Covenant” begin dating non-members and marry outside of the Church or outside the covenants of the Gospel.

16 And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning. *[The same gospel taught to Adam. He undoubtedly taught repentance]*

17 And the Lord said unto Noah: My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be *an hundred and twenty years*; and if men do not repent, [then] I will send in the floods upon them. *[Things will get bad if they don't repent]*

A hundred and twenty years (120) would now become the average lifespan of man after the Flood. Abraham lived a little longer, but Moses was taken when he was 120 yrs old.

18 And in those days there were **giants** on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

Some of you have asked about the giants that existed during the days of Enoch and also Noah. They are mentioned in Moses 7:15 and Moses 8:18. The ones who existed in Enoch's day are evidently the same ones who exist in Noah's day. They were trying to kill Enoch during his day, and here they are trying to kill Noah. They seem to be attempting to stop the work of the Lord in both of these dispensations.

19 And the Lord ordained Noah *after his own order*, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

20 And it came to pass that Noah called upon the children of men that they should repent; but *they hearkened not* unto his words;

The responsibility of one who has been ordained after the Order of the Son of God is to declare Faith, Repentance, Baptism, and the Gift of the Holy Ghost, *i.e.*, the Gospel of Jesus Christ. This “Order” is an order of service. It is not a power. It is a responsibility of service. It is “*the Holy Priesthood after the Order of the Son of God*” (D&C 76:57, 107:3; Alma 13:1-2, 6-18).

21 And also, after that they *[Believers, and non-members]* had heard him, they came up before him *[Noah]*, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they

hearkened not unto the words of Noah. *[The daughters of men become married to the sons of God; they are now described as sons and daughters of men]*

Question: *So, what happened? What caused this shift of loyalty, do you think?*

There are some very old and good Jewish traditions that say the righteous dwelt up in the mountains and the wicked dwelt in the valleys. The wicked devised all sorts of means to entice the righteous down off the mountain with music concerts, fairs, horse races, gambling houses and beauty pageants. Make-up was discovered and also the ability to dye fabrics to make their clothes and the faces more attractive.

The Forgotten Books of Eden

I brought with me tonight a copy of a book called *The Forgotten Books of Eden*. I will be reading from the *Second Book of Adam and Eve*, Chapter 20. (You can easily find it online.) This is based on the Jewish Midrash and other textual evidence that exists out there. The chapter heading for Chapter 20 reads thus:

Ravishing music; strong drink loosed among the sons of Cain. They don colorful clothing. The children of Seth look on with longing eyes. They revolt from wise counsel; they descend the mountain into the valley of iniquity. They can not ascend the mountain again.

AFTER Cain had gone down to the land of dark soil, and his children had multiplied therein, there was one of them, whose name was Genun, son of Lamech the blind who slew Cain.

2 But as to this Genun, Satan came into him in his childhood; and he made sundry trumpets and horns, and string instruments, cymbals and psalteries, and lyres and harps, and flutes; and he played on them at all times and at every hour.

3 And when he played on them, Satan came into them, so that from among them were heard beautiful and sweet sounds, that ravished the heart.

4 Then he gathered companies upon companies to play on them *[He started bands among his friends]*; and when they played, it pleased well the children of Cain, who inflamed themselves with sin among themselves, and burnt as with fire; while Satan inflamed their hearts, one with another, and increased lust among them. *[Woodstock all over again!]*

5 Satan also taught Genun to bring strong drink out of corn; and this Genun used to bring together companies upon companies in drink-houses; and brought into their hands all manner of fruits and flowers; and they drank together. *[The beginning of night-clubs!]*

6 Thus did this Genun multiply sin exceedingly; he also acted with pride, and taught the children of Cain to commit all manner of the grossest wickedness, which they knew not; and put them up to manifold doings which they knew not before.

Genun is next in line to become Master Mahan, to take the place of his father, Lamech, who killed Cain, and who became Master Mahan himself. Later Genun would be creating secret oaths and combinations.

7 Then Satan, when he saw that they *[the people around him]* yielded to Genun and hearkened to him in every thing he told them, rejoiced greatly, increased Genun's

understanding, until he took iron and with it made weapons of war. *[This is the beginning of the Iron Age.]*

8 Then when they were drunk, hatred and murder increased among them; one man used violence against another to teach him evil taking his children and defiling them before him.

9 And when men saw they were overcome, and saw others that were not overpowered, those who were beaten came to Genun, took refuge with him, and he made them his confederates. *[Genun is beginning to create his secret combinations.]*

10 Then sin increased among them greatly; until a man married his own sister, or daughter, or mother, and others; or the daughter of his father's sister, so that there was no more distinction of relationship, and they no longer knew what is iniquity; but did wickedly, and the earth was defiled with sin, and they angered God the Judge, who had created them.

11 But Genun gathered together companies upon companies, that played on horns and on all the other instruments we have already mentioned, at the foot of the Holy Mountain; and they did so in order that the children of Seth who were on the Holy Mountain should hear it.

Jared and the righteous are on the tops of the mountains, and the children of Seth are enticed by the things going on in the valley!

12 But when the children of Seth heard the noise, they wondered, and came by companies, and stood on the top of the mountain to look at those below; and they did thus a whole year.

13 When, at the end of that year, Genun saw that they were being won over to him little by little, Satan entered into him, and taught him to make dyeing-stuffs for garments of divers patterns, and made him understand how to dye crimson and purple and what not.

Satan taught Genun how to make tie-dyed clothes and mini-skirts. So now there's alcohol, music, and fashion—all being used to entice and seduce the righteous children of Seth.

14 And the sons of Cain who wrought all this, and shone in beauty and gorgeous apparel, gathered together at the foot of the mountain in splendour, with horns and gorgeous dresses, and horse races, committing all manner of abominations.

They now add horse racing or gambling to the mix!

15 Meanwhile the children of Seth, who were on the Holy Mountain, prayed and praised God, in the place of the hosts of angels who had fallen; wherefore God had called them "angels," because He rejoiced over them greatly.

16 But after this, they no longer kept His commandment, nor held by the promise He had made to their fathers; but *they relaxed from their fasting and praying, and from the counsel of Jared their father.* And they kept on gathering together on the top of the mountain, to look upon the children of Cain, from morning until evening, and upon what they did, upon their beautiful dresses and ornaments.

17 Then the children of Cain looked up from below, and saw the children of Seth, standing in troops on the top of the mountain; and they called to them to come down to them.

18 But the children of Seth said to them from above, "We don't know the way." Then Genun, the son of Lamech, heard them say they did not know the way, and he bethought himself how he might bring them down.

19 Then Satan appeared to him by night, saying, "There is no way for them to come down from the mountain on which they dwell; but when they come to-morrow, say to them, 'Come ye to the western side of the mountain; there you will find the way of a stream of water, that comes down to the foot of the mountain, between two hills; come down that way to us.'"

20 Then when it was day, Genun blew the horns and beat the drums below the mountain, as he was wont. The children of Seth heard it, and came as they used to do.

21 Then Genun said to them from down below, "Go to the western side of the mountain, there you will find the way to come down."

22 But when the children of Seth heard these words from him, they went back into the cave to Jared, to tell him all they had heard.

23 Then when Jared heard it, he was grieved; *for he knew* that they would transgress his counsel.

24 After this a hundred men of the children of Seth gathered together, and said among themselves, "Come, let us go down to the children of Cain, and see what they do, and enjoy ourselves with them."

25 But when Jared heard this of the hundred men, his very soul was moved, and his heart was grieved. He then arose with great fervour, and stood in the midst of them, and adjured them by the blood of Abel the just, "Let not one of you go down from this holy and pure mountain, in which our fathers have ordered its to dwell."

26 But when Jared saw that they did not receive his words, he said unto them, "O my good and innocent and holy children, know that when once you go down from this holy mountain, God will not allow you to return again to it."

These 100 men had all entered into sacred covenants, and Jared warned them that if they "go down" they would not be able to return.

27 He again adjured them, saying, "I adjure by the death of our father Adam, and by the blood of Abel, of Seth, of Enos, of Cainan, and of Mahalaleel, to hearken to me, and not to go down from this holy mountain; for the moment you leave it, you will be reft of life and of mercy; and you shall no longer be called 'children of God,' but '*children of the devil.*'"

28 But they would not hearken to his words.

29 Enoch at that time was already grown up, and in his zeal for God, he arose and said, "Hear me, O ye sons of Seth, small and great--when ye transgress the commandment of our fathers, and go down from this holy mountain--ye shall not come up hither again for ever."

30 But they rose up against Enoch, and would not hearken to his words, but went down from the Holy Mountain.

31 And when they looked at the daughters of Cain, at their beautiful figures, and at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was kindled in them.

32 Then Satan made them look most beautiful before the sons of Seth, as he also made the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so that the daughters of Cain lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until they committed abomination with them.

33 But after they had thus fallen into this defilement, they returned by the way they had come, and tried to ascend the Holy Mountain. But they could not, because the stones of that holy mountain were of fire flashing before them, by reason of which they could not go up again.

34 And God was angry with them, and repented of them because they had come down from glory, and had thereby lost or forsaken their own purity or innocence, and were fallen into the defilement of sin. [*This supports what we read in Moses 8, that the sons of God came down and took unto themselves the daughters of men.*]

35 Then God sent His Word (Christ) to Jared, saying, "These thy children, whom thou didst call 'My children,' - behold they have transgressed My commandment, and have gone down to *the abode of perdition*, and of sin. Send a messenger to those that are left, that they may not go down, and be lost."

36 Then Jared wept before the Lord, and asked of Him mercy and forgiveness. But he wished that his soul might depart from his body, rather than hear these words from God about the going down of his children from the Holy Mountain.

37 But he followed God's order, and preached unto them not to go down from that holy mountain, and not to hold intercourse with the children of Cain.

38 But they heeded not his message, and would not obey his counsel.

It goes on, but what we are seeing is that the sons of God are being seduced, and the sons of men are seducing the daughters of God. This is what **Moses 8:14-15** is referring to:

14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose.

15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

This story from the Lost Books of Eden is not in our Bible, but it seems to support the story being told here in the Pearl of Great Price. It also seems to answer other questions pertaining to the identity of the "Watchers," the Sons of God, and the sons of men. In Moses 8:21 we see the sons of God come down off the mountain and proceed to marry the daughters of men. This same scenario is seen in Judges in the Old Testament (Judg. 2:10), when those who knew the ways of God began to marry into the Canaanites, who knew not God and His ways. Marrying the daughters of the Canaanites was of special concern because the man almost always worships the God of his wife.

Going on in **Moses 8**:

There was no hope for anyone ever having a chance to choose righteousness—there was only wickedness.

22 And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually. [*See Moses 7:33 – abortion was rampant*]

23 And it came to pass that Noah continued his preaching unto the people, saying: "Hearken, and give heed unto my words;

24 Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you;” nevertheless they hearkened not. [*They did not get on the ark either*]

Noah preached the Gospel. He and his three sons each held the Priesthood, and after a while, they stopped preaching the Gospel because of the wickedness and the danger.

25 And [Noah relented], and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.

26 And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for [Noah has relented] that I have created them, and that I have made them; and he hath called upon me; for they have sought his life.

This ends the “Inspired Version” of Genesis. The remainder of the record reads like it does in the Old Testament. These chapters had the most inspired changes made by Joseph.

27 And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.

28 The earth was corrupt before God, and it was filled with violence.

29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth.

30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth.

Remember, the earth was so wicked at this time that any child born in that generation had **no** chance to become righteous. Sometimes a “reset button” needs to be pushed in order for things to start working like they are supposed to. If the flood had not had happened, all of our missionary work would be taking place on the other side.

One of the ten trials of Abraham was that he was to get up and get going (*Lech Lecha*) when the Lord told him he was to be given a new place to live. He would be led to a Promised Land, but he had to get up and get going! In Abraham 1:1 we see him saying, because his father was trying to kill him, “*I, Abraham, saw that it was needful for me to obtain another place of residence.*” The Lord doesn't tell Abraham where he is going until he gets to the land of Canaan.

When Abraham finally gets to the land of Canaan, the Lord tells Abraham that this is the land he is to receive for an inheritance and a land for his posterity. But the Lord then informs Abraham that even though this is the place, he cannot have the land just yet because there are people already on the land, and they are not yet wicked enough to be destroyed. When they become so wicked that they need to be destroyed in order to save their posterity, Abraham is then given permission to occupy and possess the land. That's when the Children of Israel come out of Egypt, some 400 years later, and the Lord grants them permission to occupy and take possession of the land of Canaan. The land was now ready to be cleansed. They were to destroy all of the inhabitants, including their dogs and their goats. The pattern is seen that destruction always comes after a people have become *ripened in iniquity* (Genesis 15:13-16;

Ether 2:9-12). People question how a loving God can do this, but in God's eyes, they are not really dead because the next life is as real as this life, even more so.

Earlier we compared Jerusalem to Sodom and Gomorrah. We tend to think sexual depravity was the sin of Sodom and Gomorrah, but Ezekiel 16 points out that the iniquity of Sodom was pride, fullness of bread, an abundance of idleness, and a neglect of the poor and needy (Ezekiel 16:48-50). Jerusalem was even worse! This is the city and the land from which Lehi led his family into the wilderness.

Moses 8 is a brief chapter but it does contain some valuable information when we also see the context from other sources that describe the situations between the sons of God, the sons of men, the daughters of men, and the daughters of God. All that wickedness leads up to the final destruction by the Flood.

Question: Do we have any record of where each of the sons of Noah settled after the flood?

If you want to read about it, you have to go into Josephus and *the Antiquities of the Jews*. Because he found the records, Josephus explains where each of the sons of Noah settled. Even our modern-day geneticists tell us that our world population is composed of three separate genetic components—those from Africa, those from Europe and those from Asia. Josephus was a contemporary of Christ's. In his book, Josephus explains that Shem, the birthright son of Noah, settled in the upper Middle East, in the upper Levant, and then into Europe. Ham and his descendants settled in the river valleys of Egypt and Mesopotamia, and Japeth settled further south and eastward into the oriental countries. The geneticists all say that everyone harks back to three groups of people. Scripturally speaking, those groups come from Shem, Ham and Japeth.

Question: Do we know how many people were living on the earth before the flood?

It is estimated, and I have it written down in my files, that if people were living up to 950 years, that there were close to 2.5 billion people living on the earth before the flood.

We are at the end of Moses. The scriptures are the best commentary on the scriptures. Everything we are looking at in this chapter and the others is the ongoing battle between Babylon and Zion. All of world history is nothing more than that battle that has been going on between Satan and Christ; between our own will and God's will; between our pride and the nature that loves God and loves his fellow man. Everything is setting the stage for that—everything! The Bible begins with the creation and it ends with a new creation. Everything in the middle is to teach us how to get from the creation in the physical world to the new heaven and the new earth in the Celestial Kingdom.

The big lesson in these chapters is that testimonies are not genetic! Just because you know something to be true does not mean that your children are going to know what you know. The Gospel is new to every generation born into the world. Your children will have to obtain their

own testimonies of Gospel truths the same as you did, hence the great responsibility that is placed on the parents to teach the rising generation (D&C 68:25).

What we are seeing in Moses 8 is the fall of the righteous generation. It was their actions that led up to the worldwide destruction of man and beast from off the face of the earth. Third Nephi also gives us insight on the type of environment that led to the fall of the Nephite and Lamanite generations (3 Ne. 1:29-30). It was the rising generation, who knew not the God of their fathers, that caused their downfall.

When Christ came and taught the parents the Gospel at Bountiful, it was those little children that Christ blessed who brought forth the peaceful times in 4th Nephi. It was that generation that established that “millennial reign” that is described in 4th Nephi.

Every time there is a change in the church, whether in faithfulness, policy, or doctrine, it is that next generation where the change is implemented. Remember when President Kimball talked about cleaning up our yards and farms? It was the next generation that exhibited that change. When President Snow taught about tithing, it was the next generation that laid the foundation for the prosperity we see today in the church.

In Mosiah 26:1-4 we see the same thing—the rising generation no longer believed in the traditions of their fathers, and they fell away and took others with them. They could not remember the words of King Benjamin because—keep this in mind—the Gospel is new to every generation! You may remember that we touched on the law of entropy a few classes back. Unless there is a surge of new energy infused into a given environment, the environment will begin to decay and move from a state of order to a state of disorder. In the Book of Mormon we see that the next generation became worse than the previous one for this very reason.

Testimonies are not genetic. I do not care how good your family is or how many family home evenings you have or how many times you have sat on the front pew in sacrament meetings—testimonies are not genetic. They have to be acquired on their own. You have to provide a way for your children to acquire their own testimonies. That’s the burden of Gospel teaching!

The prophets all declare the same thing, dispensation after dispensation. They all declare repentance to the generation in which they live so that Zion may be established on earth and that the cause of Zion may also be established, which is individual righteousness. President Brigham Young taught that that righteousness would need to begin within each individual before it could spread to the family, and into the community, and then eventually into the city. Be warned that all is not well in Zion. We still need to retain within our own hearts our own nothingness before the Lord; we need to rely on Jesus Christ, and His grace and His mercy, and His resurrection, and His atonement...or else we are nothing.

This will be our last class of this semester. Just so you know, I don’t ask to teach and I don’t ask to quit. I do this only because I have consecrated my time and talents to the building up of the church and for the establishment of Zion. I use my talents and knowledge to teach the

scriptures when asked and permitted. Our class time together has been part of my consecrated effort.

Appendix: The War in Heaven

There are two types of power we see in scripture: one is military (the power to put a gun in your back and force your compliance), and the other is missionary power, which produces conversion. Satan's plan was do take away the agency of man. The military power lasts only as long as the gun is in your back, whereas missionary power causes an enduring and long lasting conversion to the knowledge of the truth.

Moses 4:2-3

2 But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

3 Wherefore, because that **1) Satan rebelled against me**, and **2) sought to destroy the agency of man**, which I, the Lord God, had given him, and also, **3) that I should give unto him mine own power**; by the power of mine Only Begotten, I caused that he should be cast down;

This is showing us *how* Satan would redeem everybody:

- He would destroy (or take away) everyone's agency; and when successful...
- He wanted to be given God's own power

Satan was acutely aware that he could not take the place of Christ, because Christ was the Lamb slain before the foundation of this world or any other world.

What Satan wanted to do was do away with the necessity of having Christ perform the Atonement; thus, he said *he* would save all, “that not one soul would be lost.” And if he accomplished his goal, he wanted God’s own power, or God’s own glory. IF that were the case, Christ would effectively become subservient to Satan. The “power of the Only Begotten” is the power of being the Firstborn. His responsibility is to carry out the Father’s will. Neither Christ nor the Father have priesthood; they have power that is inherent within Themselves by virtue of their Godhood.

4 And [*because he rebelled*] he became Satan, yea, even the devil, the father of all lies, to **1) deceive** and to **2) blind** men, and to **3) lead** them captive at his will, *even as many as would not hearken unto my voice.*

This verse (4) is telling us that if we do not listen to God, or if we who do not read the scriptures, then we will be in Satan’s power or we will become “captive at his will.” This is very similar to the restriction placed on the “light of Christ.” The light of Christ only functions for those who “hearken to the voice of the Spirit.”

D&C 84:46-47

46 And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, *that hearkeneth to the voice of the Spirit.*

47 And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

Concerning this rebellion or “War in Heaven,” Joseph provides additional insight in **D&C 76: 25-29**: (This is just one of several separate visions Joseph received in this section.)

25 And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

26 And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. (He was one of the first ones prepared to come to this earth early on. He was to come to this earth. He does not belong to any other earth. He does not roam between this earth or any other earth. This vision is showing Joseph what was going on in the Pre-earth Council in Heaven. Satan was one of those spirits that were supposed to come to this earth. Moses was also shown the events that occurred for this earth only.)

27 And we beheld, and lo, he is fallen! is fallen, even a son of the morning!

28 And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—

29 Wherefore, he maketh war with the saints of God, and encompasseth them round about. (D&C 76: 25-29)

Remember, Satan is cast out for rebellion, not for having a different plan. When all things are considered in a council, and the priesthood leader says, “This is what we’re going to do,” those who do not sustain their priesthood leader (THE FATHER) are cast out for rebellion. It was not wrong to have a different plan, but it was wrong to rebel and not sustain their leader or go along with what their leader has decreed. Rebellion is evil and unclean, and no unclean thing can remain in the presence of God. Lucifer rebelled against God and His Son, and he was cast out.

D&C 29:36-39 – Another reference for the War in Heaven:

36 And it came to pass that Adam, being tempted of the devil—for, **behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power;** and also a third part of the hosts of heaven turned he away from me because of their agency;

37 And they were thrust down, and thus came the devil and his angels;

38 And, behold, there is a place prepared for them from the beginning, which place is hell.

39 And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

This is insightful because it is telling us that for agency to be effective, we have to have the opportunity to choose the good in the presence of evil, or be able to choose evil in the presence of good. (If they should not have the bitter, they could not know the sweet.) This choice is what determines one's righteousness or one's wickedness. In order to be righteous, you have to have the ability to choose good in the very presence of evil, when the temptation is there, when the option is there, or when choice is there. That is what makes a person righteous—choosing good in the presence of evil.

Revelation 12: 7-10 – Another reference for the War in Heaven:

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And **the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth,** and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: * for the accuser of our brethren is cast down, which accused them before our God day and night.

* This is a hint of what was going on in that war in heaven. It was a battle of words and accusations.

Isaiah 14:12-15 – Isaiah sees the pre-earth council and the rebellion that followed:

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

These references about Satan and his rebellion and his goals as seen in our restoration scriptures will seem very familiar as we look at some of the other ancient texts that exist, some of which were probably at one time included in the original canon of scripture.

Ancient Texts

In this next section I want to show you what some other texts of ancient origin have to say about this same subject and topic. There are multiple texts like these, yet we are the only church that teaches a “pre-existence” of our spirits. These are concepts that are singular to Joseph Smith and the restoration.

I'm going to show you multiple texts that discuss the Council in Heaven. These are ancient writings and extra-biblical texts that shed additional light on the Council in Heaven and specifically the role of Satan.

The first one is found in the Vatican's library. Adam and Eve have been repenting since they were cast out of the Garden of Eden, and this is one of their interactions with Satan. Satan appears as an angel of light, as he always does (2 Ne 9:9).

Vita Adae et Evae

(The Life of Adam and Eve)

Adam said, . . . Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? For thou pursuest us with craft? Or why doth with thy malice assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?

And with a heavy sigh, the devil spake: O Adam! All my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory which I possessed in the heavens in the midst of the angels and for thee was I cast out in the earth.

Adam answered, What dost thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us? [*The devil did not lose his memory of the pre-earth life like Adam did.*]

The devil replied, Adam, what dost thou tell me? It is for thy sake that I have been hurled from that place. When thou wast formed, I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.

And Michael went out and called all the angels saying: Worship the image of God as the Lord God hath commanded. And Michael himself worshiped first; then he called me and said: Worship the image of God the Lord.

And I answered, I have no (need) to worship Adam. And since Michael kept urging me to worship, I said to him, Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the creation, before he was made was I already made. It is his duty to worship me. When the angels, who were under me, heard this, they refused to worship him.

And Michael saith, Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath with thee.

And I said, If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest. And God the Lord was wrath with me and banished me and my an- gels from our glory; and on thy account were we expelled from our abodes into this world and hurled on the earth. And straightway we were overcome with grief, since we had been spoiled of so great glory. And we were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be

expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory.

When Adam heard the devil say this, he cried out and wept and spake: O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give me his glory which he himself hath lost. And at that moment, the devil vanished before him.

Remember, Joseph Smith introduced us to the concept of the perfect plan of salvation that was known and understood before this earth was made and inhabited. These ancient texts are verifying and corroborating Joseph's teachings. These records are out there, but we are the only ones who teach about the pre-existence. This text we just read even contains the record of Adam and Eve being baptized. The only other record we have of this event is in Moses 5 of our Pearl of Great Price.

Question: Could you elaborate more on the preparation of the spirits who were to come to the earth? I'm not clear what was meant that "Lucifer was one of those spirits that were prepared to come to this earth."

Joseph taught us that "all the minds and spirits that God ever sent into the world were susceptible of enlargement" (TPJS p 354). When they are ready (prepared), they can now be sent to the earth to continue to seek for further light and truth in order to become like God. We see in Abraham 3:18-19 that if there be two spirits and one is more intelligent than the other then there will be one spirit that is more intelligent than they all. Intelligence does not mean I.Q. It means they have the ability, or they are susceptible for enlarging their ability in obtaining further light and truth. Abraham saw the Lord standing in the midst of all those spirits who were to be His rulers (leaders) on the earth—these were the noble and great ones (Abr 3:21-22). Abraham was told he would be one of those "noble and great ones."

Satan, at one time, was an angel in authority. The same way Michael was in authority. Because of his pride, Lucifer lost the right to become the first man, the first patriarch for this earth. One "younger" than he was chosen; therefore he rose up in rebellion. Abraham 3 brings this up. The word Michael or *Mi-cha-el* means, in Hebrew, *one like unto God*. Michael is also a priesthood office / position. As we read in the text above, Michael summoned all of the spirits and angels to come and give homage to Adam once his spirit was placed in the body God had formed from the dust of the earth to which he would be coming. Lucifer had imagined, in his pride, that he would be given that position and honor of being the first man for this earth.

2 Enoch

*The Apocrypha and Pseudepigrapha
of the Old Testament in English,
R.H. Charles, editor, Vol 2, Oxford, 1977*

In **2 Enoch 29:4-6**, Enoch is viewing the creation with angelic assistance, much like Abraham, and Moses in the Pearl of Great Price. Enoch, seeing the orders of angels, is told by God, that:

One from the order of the archangels deviated, together with the division that was under his authority. He thought up the impossible idea, that he might place his throne higher than the clouds which are above the earth, and that he might become equal to my power. And I hurled him out from the height, together with his angels. (p.148).

Why are these ones being tormented unceasingly? Enoch is answered that: **These are those who turned away from the Lord, who did not obey the Lord's commandments, but of their own will plotted together and turned away with their prince...** (p. 114)

What I hope you are seeing in these texts is that the story being told in the Pearl of Great Price is all over out there. These records are old, some of them written before the time of Christ.

The Gospel of Bartholomew

*M.R. James, The Apocryphal New Testament,
Oxford, Clarendon Press, 1980, p 175, 178*

Bartholomew wants to know about evil and death; how they came into the world and why evil is here. Christ tells Bartholomew that he can speak with Satan himself, that he can ask Satan these questions directly. Christ reassures Bartholomew that Satan will have no power over him as he asks Satan his questions.

23 And Bartholomew saith unto him: Tell me who thou art and what is thy name. And he said to him: lighten me a little, and I will tell thee who I am and how I came hither, and what my work is and what my power is.

24 And he lightened him and saith to him: Say all that thou has done and all that thou doest.

25. And Beliar answered and said: If you wilt know my name, at the first I was called Satanael, which is interpreted a messenger of God, but when I rejected the image of God (Adam) my name was called Satanus, that is an angel that keepeth hell (Tartarus).

26. And again Bartholomew saith unto him: Reveal unto me all things and hide nothing from me.

27. And he said unto him: I swear unto thee by the power of the glory of God that even if I would have aught, I cannot, for he is near that would convict me. For if I were able I would have destroyed you like one of them that were before you.

28. For, indeed, I was formed (al. called) the first angel: for when God made the heavens, he took a handful of fire and formed me first, Michael second [Vienna MS. Here has these sentences: for he had his Son before the heavens and the earth and we were formed (for when he took thought to create all things, his Son spake a word), so that we also were created by the will of the Son and the consent of the Father. He formed I say, first me, next Michael the chief captain of the hosts that are above], Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth, and other angels of whom I cannot tell the names.

There is another set of texts called the **Forty-Day Literature**. These texts deal with the time Christ taught the apostles during his forty-day period after his resurrection. One of the questions the Apostles had after going out into the world to proclaim the Gospel was why was

there evil in the world and why was there death. They wanted to know why bad things happen to good people. The people asked them these questions and they wanted to be able to provide the answers. This text and those that follow answer these questions about Satan and about death. The interesting thing is that they all deal with the same story.

52. But the devil said: Suffer me, and I will tell thee how I was cast down into this place and how the Lord did make man.

53 I was going to and fro in the world, and God said unto Michael: Bring me a clod from the four corners of the earth, and water out of the four rivers of paradise. *[The world has been created, and the council in heaven takes place along with the physical creation of Adam]* And when Michael brought them God formed Adam in the regions of the east, *[The east represents the pre-earth council in heaven, or the residence of God, the Savior will come from the east]* and shaped the clod which was shapeless, and stretched sinews and veins upon it and established it with joints; and he worshipped him, himself for his own sake first, because he was the image of God, therefore he worshipped him.

54. And when I came from the ends of the earth Michael said: Worship thou the image of God, which he hath made according to his likeness. But I said: I am fire of fire, I was the first angel formed, and shall I worship clay and matter?

55. And Michael saith to me: Worship, lest God be wroth with thee. But I said to him: God will not be wroth with me; but I will set my throne over against his throne, and I will be as he is. Then was God wroth with me and cast me down, having commanded the windows of heaven to be opened.

56. And when I was cast down, he asked also the six hundred that were under me, if they would worship: but they said: Like as we have seen the first angel do, neither will we worship him that is less than ourselves. Then were the six hundred also cast down by him with me.

Question: Were these texts accepted as canon in the early church?

No, because they contain concepts that the church after 425 AD did not believe, such as the council in heaven, the pre-existence of spirits, the Plan of salvation, and the role of Christ in that Council. These concepts are all contrary to Catholic and Protestant beliefs. These records I am sharing all date to the time period of Christ. They contain the same information that Joseph Smith introduced, but when he taught these concepts, these records had not yet been discovered. Most were not discovered and translated until much, much later.

The Book of John the Evangelist

*M.R. James, The Apocryphal New Testament,
Oxford, Clarendon Press, 1980, p 188-189*

And I said: Lord, before Satan fell, in what glory abode he with thy Father? And he said unto me: In such glory was he that he commanded the powers of the heavens: but I sat with my Father; and he (Satan) did order all the followers of the Father, and went down from heaven unto the deep and ascended up out of the deep unto the throne of the invisible Father. And he saw the glory of him that moveth the heavens, and he

thought to set his seat above the clouds of heaven and desired to be like unto the Most High.

The text explains how Satan convinced the other angels to follow him, promising them that “I will reign with you world without end,” thus seducing the angels of the invisible Father.

Then the Father commanded his angels, saying: Take away their garments. And the angels took away their garments and their thrones and their crowns from all the angels that harkened unto him.

And I asked of the Lord: When Satan fell, in what place dwelt he?

And he answered me: My Father changed his appearance because of his pride, and the light was taken from him, and his face became like unto heated iron, and his face became wholly like that of a man: and he drew with his tail the third part of the angels of God, and was cast out from the seat of God and from the stewardship of the heavens. And Satan came down into this firmament, and he could find (make) no rest for himself nor for them that were with his.

The Conflict of Adam and Eve with Satan

*From: R. H. Platt Jr. ed. The Forgotten Books of Eden,
Bell Publishing Co., New York, 1980. pp. 36-37.*

This particular text discusses the many conflicts or confrontations that Adam and Eve have with Satan, who often appears as an angel of light. We begin after the fall of Adam and Eve. They are visited by the angels sent from the presence of God to give Adam instructions. Adam, asking about Satan, is given the following information.

Then the angels said unto Adam, “Thou didst harken to Satan, and didst forsake the Word of God who created thee; But now, O Adam, we will make known to thee, what came upon us through him, before his fall from heaven.

He gathered together his hosts, and deceived them, promising them to give them a great kingdom, a divine nature; and other promises he made them. His hosts believed that his word was true, so they yielded to him, and renounced the glory of God.

He then sent for us – according to the orders in which we were – to come under his command, and to hearken to his vain promise. But we would not, and we took not his advice.

Then after he had fought with God, and had dealt forwardly with Him, he gathered together his hosts, and made war with us. And if it had not been for God's strength that was with us, we could not have prevailed against him to hurl him from heaven. *But when he fell from among us, there was great joy in heaven, because of his going down from us.* For had he continued in heaven, nothing, not even one angel would have remained in it.

But God in his mercy, drove him from among us to this dark earth; for he had become darkness itself and a worker of unrighteousness. And he has continued, O Adam, to

make war against thee, until he beguiled thee and made thee come out of the garden, to this strange land, where all these trials have come to thee. And death, which God brought upon him he has also brought to thee, O Adam, because thou didst obey him, and didst transgress against God.

In the next text, the Koran, we see the same story showing up. Mohamed married the widow of a caravaner. As a young man, Mohamed worked for this man in his caravan. On their trade route, Mohamed witnessed and observed the different warring factions of the tribes and clans out in the deserts. He wanted to stop the feuds between these families and clans. He began collecting both Jewish and Christian documents. (This was in the 600's, after Christ.) In his travels in the Middle East he traded with the Jewish and Christian communities that were scattered about. What he collected eventually ended up in the Koran. The names have been changed a little bit, but the stories are the same. The following are found in some of the Surahs (chapters) in the Koran.

The Koran

Surah 2:34

And when We said to the angels: Prostrate yourselves before Adam, they all prostrated themselves except Satan, who in his pride refused and became an unbeliever.

Surah 7:11-18

11 We created you (Adam) and gave you form. Then We said to the angels: Prostrate yourselves before Adam. They all prostrated themselves except Satan, who refused to prostrate himself.

12 Why did you not prostrate yourself when I commanded you? He asked. I am nobler than he, he replied. You created me of fire, but You created him of clay.

13 He said: Off with you hence! This is no place for you contemptuous pride. Away with you! Henceforth you shall be humble.

14 He replied: Reprieve me [*allow me my way*] till the Day of Resurrection.

15 You are reprieved, said He.

16 Because You have led me into sin, he declared, I will waylay Your servants as they walk on Your straight path,

17 and spring upon them from the front and from the rear, from their right and from their left. Then you will find the greater part of them ungrateful.

18 Begone! He said. A despicable outcast you shall henceforth be. As for those that follow you, I shall fill Hell with you all.

Surah 15:22-29 (note similarities)

22 We created man from dry clay, from black moulded loam, and before him, Satan from smokeless fire. Your Lord said to the angels: I am creating man from dry clay, from black moulded loam. When I have fashioned him and breathed of My spirit into him, kneel down and prostrate yourselves before him.

23 The angels, one and all, prostrated themselves, except Satan. He refused to prostrate himself with the others.

24 Satan, said God, why do you not prostrate yourself?

25 He replied: I will not bow to a mortal whom You created of dry clay, of black moulded loam.

26 Begone, said God, you are accursed. My curse shall be on you till Judgment day.

27 Lord, said Satan, reprieve me till the Day of Resurrection.

28 He answered: You are reprieved till the Appointed Day.

29 Lord, said Satan, since You have thus seduced me, I will tempt mankind on earth: I will seduce them all, except those of them who are your faithful servants.

See also Surahs 17:61-63; 18:50; 20:115-124; 38:67-88.

Discourse on Abbaton

This next text is the best one of them all. It was written down about 380 AD. Elder Russell M Nelson quoted from some of this text in the April 2000 General Conference. You may recognize Catholic influence in some of the wording and phrasing, but everything during this time period shows a Catholic influence.

What is important is the story. The earth has been created. Everything that Adam would need has been prepared. God sends the angel Mouriël down to the earth and to bring back sod of the dust that God would use to form the body of Adam. This document speaks of the Council in Heaven, The War in Heaven, the fall of Satan and his angels. These doctrines are some of the “plain and precious things” that have been taken out of the Bible, as Nephi reveals. The Discourse on Abbaton is the most complete and of the most ancient date, and may have been included in the scriptures at one time.

DISCOURSE ON ABBATON

By Timothy, Archbishop of Alexandria

“Discourse on Abbatôn by Timothy, Archbishop of Alexandria,” in *Coptic Martyrdoms etc. in the Dialect of Upper Egypt*, ed. and trans. E. A. Wallis Budge (1914), 482.

Timothy, archbishop of Alexandria, died in A.D. 385.

And He put breath into him in this way; He breathed into his nostrils the breath of life three times, saying, A Live! Live! Live! According to the type of My Divinity. And the man lived straightway, and became a living soul, according to the image and likeness of God. And when Adam had risen up he cast himself down before [My] father, saying, A My Lord and my God! Thou hast made me to come into being [from a state in which] I did not exist. *[We all got to see Adam and his physical body for ourselves.]*

Thereupon My Father set him upon a great throne, and he placed on his head a crown of glory, and he put a royal scepter [in his hand], and My Father made every order [of angels] in the heavens to come and worship him, whether angel or archangel. And all the hosts of heaven worshiped God first of all, and then they worshiped Adam, saying, Hail, thou image and likeness of God!

And He intended that the order of the angels who were fashioned [before Adam] should worship him, and My Father said unto him (i.e. their chief), “Come, thou thyself shalt worship my image and likeness.” And he, a being of great pride, drew himself up in a shameless manner, and said, “It is meet that this [man Adam] should come and worship me, for I existed before he came into being.”

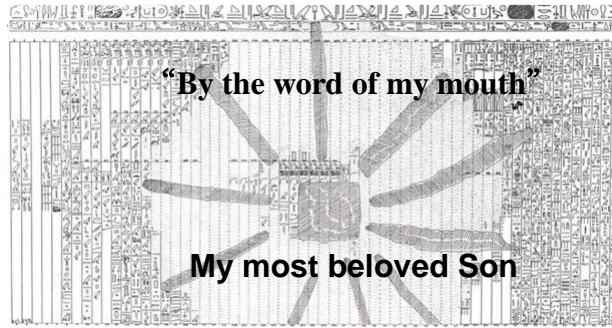
And when My Father saw his great pride, and that his wickedness and his evil-doing were complete, (had reached their highest pitch) He commanded all the armies of heaven, saying, “**Remove the writing** [which is] in the hand of the proud one, strip ye off his armor, and cast ye him down upon the earth, for his time hath come. For he is the greatest of them all, (the rebellious angels) he is the head over them and is like a king, and he commandeth them as the general of an army [who commandeth his] soldiers; he is the head over them, and their names are written in his hand.

Thus is it with this cunning one, and the [names of the] angels were written in his hand. And all the angels gathered together to him, and they did not wish to remove the writing from his hand. And my Father commanded them to **bring a sharp reaping-knife, and to stab him therewith on this side and that, right through his body to the vertebrae of his shoulders**, and he was unable to hold himself up. And straightway My Father commanded a mighty Cherub, and he smote him, and cast him down from heaven upon the earth, because of his pride, and he broke his wings and his ribs and made helpless, and those whom he had brought with him became devils with him.

This discourse is instructive on many fronts: we learned from our experience in the Grand Council just how bad earth life could be. We understood perfectly how bad things could be here on earth, and yet we chose to come to this hell, this rotten, terrible world knowing that we could experience the loss of a child, a spouse, or another loved one. We understood perfectly that disease, cancer, leukemia, dementia, physical or mental handicaps could be a real possibility. We understood the possibility of living in poverty or in war-torn countries. Realizing these things gives us a power over such things. We do not have trials; we have a life that we chose to participate in. On the other hand, we see also that Lucifer and those that followed him would also experience the judgment and decree of never ever having the opportunity to experience a physical body. He knew and understood the consequences of his pride and his rebellion. His pride was complete. He would never, ever, ever, ever change.

Shabaka Stone

The oldest written document in the world is the Shabaka Stone



**This dates back to about
3300 BC**

The engraving on this stone is a Temple Drama, with stage directions indicating who should enter on the stage at different times and from which direction. The content deals with the Pre-earth life, the Council in Heaven and the creation of the earth. The creator God enters from the left and is deciding which one of his sons will become the god over his creations. An argument ensues between two of his sons. The document says things were created “by the word of his mouth,” and the son chosen to become the god over this new world will be “my most beloved son.” This is from the oldest written document in the world, and it is a Temple Drama. It was performed in the world's oldest Temple, or the Temple of Menes. This oldest written document gives us the same story that Moses is telling.

FAQS

Seer Stones and Translation by Revelation

Question: The Church has recently come out with photographs of one of the Seer Stones Joseph possessed. If you have seen these photos, could you address their descriptions and uses a little more please?

The Lord did not give Joseph any seer stones (hereafter SS). Joseph found the SS he used. One in particular was found while he was digging a well. They are about the size and shape that you saw in the photos. If one were to hold up the SS to light it would be translucent, somewhat like a glass of root beer. They were not transparent like glass.

Joseph had two of them. One of them came west with the Church from Nauvoo. The other one, Joseph gave to Philo Dibble. Dibble also came west and settled in the Provo area. His family became disenchanted with the Church after Dibble's death. Everyone in that generation went inactive, and the next generations were not even members. The last heir of Philo Dibble was a great-great-great granddaughter. She became a member of the Church in one of the eastern states in the late 1980's. At the time she became a member, she was not of age to take possession of the SS from the executor of the estate. Her baptism brought Dibble's line back into the church. Once she received the stone from the executor she gave it to the Church. So the Church now has both of the SS that Joseph had.

Joseph used them during the translation of the Book of Mormon more than anything else. We often think that the Book of Mormon was translated with the Urim & Thummim. The U&T (Urim & Thummim) was used for the first 116 pages. As you know, Joseph gave Martin Harris the 116 pages to take home for a nightly read. He took them to show his wife that he was actually involved in something right and good. That episode illustrates that the Lord has "a perfect will" and "a permissive will." The Lord's perfect will was for the pages not to be given to Martin. His permissive will allowed the pages to be given to Martin. Martin subsequently lost the 116 pages, so the U&T as well as the plates were taken away from Joseph Smith. We know that Joseph did receive the U&T sometime later because D&C 11 was received by the U&T in 1829.

As he continued the work of translation of the Book of Mormon, Joseph began using the SS, not the U&T. The small plates of Nephi as well as the large plates were translated with the use of the SS, rather than the U&T. The U&T was used just for the 116 pages until they were taken away. Joseph learned to receive revelation without the use of the U&T.

Question: Have any of the 116 pages ever surfaced?

No, they have not. Do you remember Marc Hoffman, the expert forger? I was there in Salt Lake during that time and was involved only through the police, the newspaper, and Hugh Nibley. Marc Hoffman was able to get his version of the handwriting of Martin Harris recognized and accepted by the scholars at BYU. At that time there was very little of the handwriting of Martin Harris in existence. Since those 116 pages were in the handwriting of

Martin Harris, his overall plan was going to come up with portions of that manuscript at a future date. So no, they have not been found. There is a collection of papers called the McClellan papers, and it is thought that maybe even some of the papyrus connected to the Book of Abraham might be found within that collection.

Comment: Concerning the U&T, it seems to me that Joseph could have used almost anything as he was translating the plates.

That is exactly right. The U&T was a schoolmaster. Revelation does not have to come from the U&T but that's what started it. *Revelation requires a catalyst* and the ability to focus on the particular catalyst. That's why the Lord was so adamant that Joseph, once he arrived in Kirtland, continue his work on the translation of the Bible. It was time to organize the Church in Kirtland, and he could not do that unless he had questions. The Lord does not give a revelation *before* the question is asked. He just does not do that. You have to ask the question, and you also have to be just as prepared to receive that answer as you were to ask the question. That is just the way revelation works. The Lord could not tell Joseph to do X, Y, or Z (laying out the whole grand scheme of things); Joseph had to come to the Lord with specific questions. So the Lord told Joseph that it was “expedient” that he begin “the work of translation” (D&C 73:3-4; 37:1). Because Joseph does that, the Church becomes organized in Kirtland. There isn't one revelation in the D&C except Joseph went to the Lord with a question. Thus, his questions became the catalysts. Sixty percent of the revelations received in Kirtland came about because of questions he raised during his translation of the Bible during that time. Revelation requires a catalyst. The catalyst for the Book of Mormon was the Plates; the way to focus on that catalyst was the U&T. After the U&T was taken away, Joseph used a seer stone to assist him in that focus. Hence he would put his face / head in his hat with that seer stone in there in order to block out the rest of the world so he could focus.

The real query here should be: What does the phrase, “translated by the gift and power of god” mean? There are two additional questions connected to this query: First, What does the word “translated” mean? And Second, in two parts, How and why is the “gift and power of God” connected to translation?

One answer is found in the introduction of **D&C 7**:

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. *The revelation is a translated version* of the record made on parchment by John and hidden up by himself. (HC 1: 35–36)

If there was an ancient record at one time, Joseph called it a “translation”—even when the translation came by revelation rather than from any intellectual ability he might have had. In other words, rendering a once ancient record into modern speech, no matter the mode, constitutes a ‘translation.’

Look at the introduction to the Book of Moses in the *Pearl of Great Price*:

An extract from *the translation of the Bible as revealed* to Joseph Smith the Prophet, June 1830—February 1831.

The Book of Moses comes from a “*translation of the Bible as revealed*” to Joseph Smith. This is commonly referred to as “The Joseph Smith Translation” or Inspired Version (IV) of the Bible. **Question:** Did Joseph have access to the original Hebrew and Greek manuscripts and documents from which he could translate the Bible? (Of course not.) He had a copy of the English Bible. He would read passages in his Bible and by revelation, give us an inspired “translation” of the Bible—hence the Joseph Smith *Translation*. Because it was an *ancient record*, it did not matter if it was in Hebrew, Greek, Egyptian, or reformed Egyptian. The Prophet gave us an English version of an ancient record that was not originally written in English. Therefore, it is a translation.

Joseph calls the Book of Abraham a translation because it was an ancient text. Even if the translation was given to him by the gift and power of God, which could include revelation or inspiration, it was *still* a translation. The fact that it was an ancient record that existed at one time made it by definition a translation as it was rendered into English. Joseph Smith, with a fourth grade education, did not have the education to translate from one language into another as do those trained in ancient languages. He could not have translated as they do. Nor did he claim to have the intellectual ability to do so. His own words verify his lack of ability. He states that it was “by the gift and power of God” that he was able to provide the translations of these ancient records. He was well aware of his lack of education and his limitations.

In any case, Joseph would not be able to translate an ancient text in the manner of one trained in ancient languages. That type of translation moves word for word from text to translation. As he was not trained in ancient languages, it was **only** by the gift and power of God that he could give us translations of the Book of Mormon, Moses, Abraham, the Bible and The Parchment of John. A translation done by the gift and power of God would not even require the translator to look at the text, for it would do no good other than verify the reality of the record. In such cases the text often becomes the catalyst for translated revelation.

The same holds true for the Book of Abraham—the papyrus was the catalyst. Joseph, Son of Jacob, was sold into Egypt; Abraham was in Egypt. Moses was in Egypt, and even Christ was in Egypt. The actual content of the papyrus did not matter. The catalyst was there, and the revelation came.

There is a record of Joseph and a record of Abraham. Joseph Smith translated those records. He did not have the training or education to know how to translate the Egyptian hieroglyphics—in fact, at that time the Egyptian language had not yet been cracked (deciphered). Joseph received revelation by the gift and power of God, and we have those records as part of our standard works! The catalyst was needed. Our D&C was given because of the questions Joseph had. He received the revelations because of a catalyst. **That is what prayer is.** The catalysts for your prayers are your deepest desires and needs. You then go to the Lord, with the focus of your questions, and that’s when your own personal revelation comes. When you block out the rest of the world and can focus on the catalysts of your needs, then the revelation can come. But you have to block out the distractions of the world long enough for you to receive your answer.

When I take people on trips to the Holy Land or to Church History sites, I all the time hear, “I really felt the Spirit there.” I have said before that the Spirit does not camp out in the Garden Tomb or the Garden of Gethsemane just waiting for people to come by so that He can jump out and bear witness to them. What is happening is that these people, while visiting these sites, are focusing on the events that took place there, and when they do that, their hearts and minds become open to those events, and the Spirit can then bear witness that those things actually occurred. The Spirit does not wait for you to come to those sites, but He does wait for you to be prepared to receive your own witness.

To think that Joseph could translate the plates, or the papyri with the records of Abraham and Joseph, word by word, is to give Joseph Smith more credit than he would take himself. Joseph was *only* able to translate the records by the gift and power of God (D&C 20:8).

Comment: Sounds like Joseph did not even have to see the plates.

That’s right. Emma said that the plates were covered with a cloth or “napkin.” She would have to move them sometimes while Joseph was translating. But the plates were there. They were the catalyst and the means for Joseph to focus on the work that needed to be accomplished. It was all a learning process for Joseph. The U&T were stones fixed onto a device that hung around his neck, and when he looked down onto or into the stones of the U&T, he was able to see what the Lord had given him. When he lost the U&T, the Seer Stone became the next best thing. They were both used to help him focus his mind and attention on the catalyst and the work.

Those Egyptologists who have translated the facsimiles and have complained that Joseph Smith’s translations do not come anywhere close to what they say really have no idea what revelation actually is or how revelation actually works. To think that Joseph could translate those characters is giving Joseph more credit than he would give himself.

The remarkable thing about the three facsimiles in the Book of Abraham is that they not only belong there, they are in the proper order and place in the printed text. The ancient coronation ceremony in Egypt had three major components within the kingship rituals. These rituals were copied and “earnestly imitated” from the religion of the earliest patriarchs. The Three main elements of this ritual are:

1. The death of the God
2. The Resurrection and Ascension of the God
3. The Enthronement of the God.

In ancient Egypt these elements were required to be in the order listed above in order to convey the meaning of the ritual and initiation into the world of the Gods. So it is no coincidence that the Facsimiles presented in the Book of Abraham (representing the blessings and endowment for which Abraham so earnestly sought) are presented in just that order.

Question: There’s an article in the LDS Living Magazine that discusses the copied characters Joseph said came from the plates. Could you comment on them and the relationship they might have with the Egyptian language?

Those characters are closely related to the type of Egyptian writing called *Merotic*. The *Merotic* style of writing is what Egyptologists call “reformed Egyptian.” This writing came from the Kingdom of Meroe. That kingdom existed in the southern part of Egypt from 750 - 500 BC, or about the same time frame during which Lehi lived. Lehi himself could have written in the *Merotic* language because that was the language of Egypt at that time. We know that Lehi was a trader and traveling merchant and was going into Egypt. Nephi and Sam are both Egyptian names, and both Laman and Lemuel are Phoenician names. If you look up the *Merotic* alphabet from the Kingdom of Meroe, you might very well see that the written characters in their alphabet are very similar to those characters that Joseph copied from the plates.

Meridian of Time

Question: Regarding that Meridian of time concept, do you think the middle of time occurs from the time the Lord meets Adam in Adam-ondi-Ahman the first time, and then meets him at the same place at the end of the millennium?

That's a good question. Yes, I do, even though “meridian” doesn't have to mean *middle*. Those events at Adam-ondi-Ahman are like book ends to the events on this earth—one at the beginning and the other at the end after Adam returns the Priesthood Keys back to Christ.

We see earlier in D&C 107 that Adam personally blessed these righteous sons (D&C 107:41-47). This “blessing” was the endowment and the transfer of Priesthood Keys. We read earlier that Adam had gathered all of his righteous posterity and those righteous patriarchs and blessed them. The record says he “bestowed upon them his last blessing” (v 53). Adam blesses them and ordains them with power to administer the Gospel in all of their generations. When there is no more need to administer the ordinances of salvation, those keys will be given back to Adam, and Adam will then return those keys to Christ.

Keep in mind, there will still be a need for the Gospel to be taught and for the ordinances to be administered for those generations upon generations who will live through the Millennium, through the falling apart of the Millennium, and the little season afterwards (which could last another 1000 years, using the pattern of 4th Nephi in the Book of Mormon.) When there is no longer a need for Priesthood Keys, Adam will receive the return of the keys he bestowed at the first gathering at Adam-ondi-Ahman, which he will return to Christ at the last gathering at Adam-ondi-Ahman.

Question: What does the “Meridian of Time” mean? Was Christ born at the center of time for this earth?

Meridian means ‘the middle.’ It's a mathematical term. *If* Christ was born 4000 years or so after Adam, then there is 4000 more years. Where are we on that time scale? Yes, 2013 years after the Birth of Christ. There is a warning in JS-Matthew for anyone who says, “He delayeth His coming” (JS-M 1:51-55).

Fourth Nephi in the Book of Mormon is the pattern for the millennium. The Books of Mormon and Moroni describe the “little season” with all those destructions and wars that eradicate the once righteous Nephite Nation. The “millennium” in the Book of Mormon lasted about 190 years. Using that ratio for the global millennium, we have nearly 1000 years for that Millennium to endure. Using the same ratio, it was nearly 200 more years until Moroni closed the record, suggesting the “little season” could last for nearly another 1000 years. We have to be careful though because no man knoweth the day and the hour when the Lord will return. (See Matt. 24:36; Mark 13:32; D&C 39:21; D&C 49:7.)

It really does not matter. We all are going to die, and the question we need to be asking is, “Are we prepared for death?” Our own Second Coming occurs when we die. Are we going to be prepared? That's what the Lord told Adam: “By the sweat of thy face shalt thou eat bread, until thou shalt return to the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return” (Moses 4:25). The Lord essentially told Adam, “Don't worry about it—you get to die!”

Sealings

Question: What does the phrase “eternal lives” mean?

In that context it is the eternal life given to both the Husband and Wife, and interpreted as having posterity or increase. Let's talk about “sealing” for a minute. Most of you have heard this explanation.

Joseph never taught that children are sealed “to” their parents. In other words, I do not own my offspring on the other side. When I get to other side, I will be what I was before: a brother to the sons and daughters that I had here. I would hope that they would be exalted, the same way that I hope to be exalted, with our respective spouses. I would hope that my children and I can become gods and sons of Gods. Joseph taught that children were sealed “through” their parents, as everyone needs to be sealed to God. It is God's eternal family that we become members of, as His sons and daughters, becoming joint heirs with Jesus Christ. I am sealed to God through my parents, and they are sealed to God through their parents, and so on, until they are sealed to Adam, who is sealed to God. So, I am sealed to God through my parents. I do not own my kids on the other side.

What has been created in the minds of just about everybody in the Church is the notion that there will be this eternal, endless Family Home Evening. Everyone knows that a Family Home Evening is like a Church basketball game—a fight that begins and ends with prayer! An eternal Family Home Evening would be some people's definition of Purgatory. But we put it in those terms to make our kids feel comfortable, as well as ourselves. There is no better way to understand it for those just learning the Gospel. But the family that can be together forever is God's exalted family—not my exalted family! You have to begin to ask questions like: When my daughter is sealed to somebody else, whose eternal family home evening is she going to attend? What about my son and his wife? What about me and my wife? Do we attend the eternal family home evening of her parents or mine? and so on.

If we are exalted and become Gods, having worlds without number, with a Plan of Salvation and a Gospel, how would my spouse and I (who are God), have an increase? It's the same process that we follow to become God's sons and daughters here, as outlined in the scriptures. So as we create worlds without number and populate them with spirits that have existed forever, and they adhere to the Gospel Plan of Salvation and earn Exaltation, they can become our sons and daughters. It's the same process, for God's Work and Glory is to bring to pass the immortality and eternal life of man (Moses 1:39).

In D&C 132:31, God explains how He gets His glory:

31 This promise [The Plan of salvation and exaltation] is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

***Question:** How does the sealing work if one spouse no longer desires to remain married in the Abrahamic covenant?*

There are two types of sealings: Children to parents (or parents to children), which is the necessary requirement to be sealed to God. Everyone needs to be sealed to God by ordinance in order to become a son or daughter of God. Once sealed to God, two people, a son and a daughter of God, having been obedient, can become sealed to each other in order to become God:

In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it. (D&C 131:1-3)

In order to become God, a son and daughter of God are sealed to each other. It's the sealing ordinance that is required, not the individual. A celestial marriage is not a celestial marriage unless it is a celestial marriage. What is required is for the ordinances to be there. If the sealing ordinance has been performed, no one slips through the cracks. Everyone who chooses exaltation will receive someone who is worthy for that exaltation. If you have the ordinances here, you will have a celestial marriage there. A perfect woman can love a perfect man perfectly, even if they have never met.

***Question:** If those ordinances have been performed "by the authority" of the priesthood, then what is the "power of the Priesthood"?*

Priesthood is the authority to officiate in the ordinances of the Gospel and to use the Power of God when required. God has no priesthood. He has power inherent within Himself. By virtue of being God, He has power or glory. We have been talking about Moses and the glory of God that came upon him. It is a power and glory that would consume the natural man. It is a glory that cannot be seen with man's natural eye. It is a power inherent in God because He is God. That inherent power was used to create worlds without number; the heavens and earths

and all that is within them. The authority to perform ordinances or administer the Gospel in a way that would be recognized by God is called Priesthood.

Merely holding the Melchizedek Priesthood does not mean that I have His power. I do not have His power upon me. But I do have the authority to use that power if done righteously. It has to be used righteously:

D&C 121:37-38; 41-42

37 That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

38 Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Priesthood, then, is the authority to use the Power of God according to His will.

The Levirate Law of Marriage (story of Judah and Tamar)

In the Book of Genesis we see the implementation of the Levirate Law of Marriage. If the firstborn (and the birthright) son dies before he and his wife can have children, as in the case of Abel, the brother of Abel is supposed to marry his brother's widow. The first-born son of that union is then "sealed" to the widow and her first husband, and the patriarchal priesthood line of authority will descend through that son. The double portion of the inheritance would then pass to her first born son of this second marriage rather than to the second born son of that second marriage. We see this in the risqué story of Judah and Tamar. People have wondered why this story is even found in **Genesis 38**, but it describes the Levirate Law of Marriage found in **Deuteronomy 25:5-6**. (It is also the basis for the story of Ruth and Boaz in **Ruth 4:10-12**.)

Judah has three sons: Er, Onan and Selah. Er is the oldest and Tamar is his wife. Since Er is the first-born son, and the one who would become the birthright son, he should receive a double portion of Judah's inheritance. However, Er dies and he and Tamar had no children. Onan, under the Levirate Law of Marriage, marries Tamar, but knows that if they have a son, the double portion of Judah's inheritance would pass to that son (as the birthright son of Er and Tamar) and not to him. Onan decides to make sure that Tamar does not become pregnant, and practices birth control. The record says that the Lord is displeased with Onan's actions, and Onan dies. Tamar still has no children, and now Judah's third son, Selah, is in line to marry Tamar. Selah is still too young to marry anyone, and Judah suggests to Tamar that she return to her father's house until Selah comes of age. Time passes and Selah grows up, and he

knows there's this old lady, Tamar, in the next town that he is obligated to marry. He does not want to have anything to do with Tamar or the inheritance, so he picks up his high school girlfriend and they head to Canada, never to be seen again. (*Much laughter*)

Since Judah did not keep his word that Selah would marry her, Tamar cooks up a plan of her own. She learns that Judah needs to have his sheep sheared at a certain place at a certain time of the year. She goes and sets up a tent of ill repute along the way, and dresses up as a harlot. (The harlot always wears multiple veils because the more veils she wears the more money she can collect for every piece of clothing she removes.) Anyway, Judah comes by the way, sees the red light and decides to stop in. Things go according to Tamar's plan, but before Judah leaves, Tamar's price turns out to be somewhat higher than Judah had anticipated. He says he will bring her money when he comes back to town. She agrees, but only on the condition that he leaves his signet ring, his staff, and his cloak as a pledge. These items are all symbols of the family name and authority that Tamar should have received by her marriage to Judah's first-born and birthright son.

When Judah comes back to retrieve his pawn from Tamar, the tent is gone, Tamar is gone, and no one in the town can even remember there ever having been a harlot in the area! He, of course, didn't know it was Tamar who was playing the harlot. About three months go by, and Judah learns that Tamar is now with "child by whoredom." Judah thinks that he can now rid the family of Tamar because of her actions. He invites her to a family council and tells her that because she is with child, she can no longer be part of the family. He tells her she has been doing things that she ought not to have done. Before she goes, he asks, "Oh, by the way, who is the father?" Tamar says, "Just a minute, I'll be right back." She goes to retrieve the things Judah had given her that night. She comes back in with the staff, the signet ring, and the cloak. So the truth comes out and Judah acknowledges that Tamar "hath been more righteous than I." She finally is able to bear a son (Pharez) and receives the birthright blessing that the Levirate Law of Marriage ensures. The Lord established this law for this very reason, to ensure that blessings of priesthood, posterity and inheritance remain within the family of the birthright son.

Question: So the widow of Abel marries Adam's next son, Seth, and their son, Enos is now the next birthright son of Abel? Do I understand this correctly?

Yes. That is how this Levirate Law of Marriage works. In Moses 6:2 we see that Seth is born "*instead of Abel, whom Cain slew.*" Seth means substitute. He becomes the replacement for Abel. This is another reason priesthood authority is traced from Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, etc. (D&C 107:53). But in D&C 84:16, we see that the priesthood line extends back "from Enoch *to Abel*, ... who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man."

Tribes of Israel by Bloodline and Responsibility

Question: Why do you suppose among members of the same family, one child could be of the tribe of Ephraim and the other from the tribe of Manasseh?

There are two separate considerations when it comes to the tribe you belong to: blood lineage and responsibility. Every tribe has a responsibility. You will remember that Ephraim became the Patriarch for all of the tribes of Israel. He became responsible for the temporal and spiritual welfare for all of the other tribes of Israel. Manasseh can assist Ephraim in his responsibilities. The tribe you are a member of has more to do with the responsibilities of that tribe than the blood line.

For example, Judah's line is supposed to be the temporal leadership for Israel. The Levites were the priesthood holders for a particular time. You can find the responsibilities of the tribes in Genesis 49 and in Deuteronomy 33. A blood line and a responsibility within a given tribe are not always the same. The time will come when twelve thousand from each tribe will be chosen and a great responsibility will be given to those who are chosen.

If you were to ask most Jewish congregations, they would say that Abraham was Jewish, or that Moses was Jewish, but that is not the case at all. Judah was one of the twelve sons of Jacob. Abraham is considered to be the father of Judaism, but technically speaking, he was not Jewish at all. He was Semitic. Moses was from the tribe of Levi.

In the upper Mesopotamia region there was a people known as the Aribu. This is the area where Heran was located, and the city of Ur. This is the region in which Abraham lived. The word *Aribu* is thought to be the genesis of the word "Hebrew."

Abraham was told that everyone who accepted the Gospel become the seed of Abraham. About 99% of those being gathered out now are from Ephraim or Manasseh. That is because the Patriarch needs to be gathered first. It is his responsibility to gather the rest of the tribes of Israel. Ephraim and Manasseh need to become strong first, but the gathering of the rest of the ten tribes, scripturally speaking, will not happen until after the Millennium begins. We are in the "Day of the Gentile," and we are to gather both Ephraim and Manasseh in preparation for the gathering of the ten tribes. When do the masses of Jews convert? When Jesus stands on the Mount of Olives after the great earthquake, the Jews come to Him then and ask, "What are those wounds in thy hands and in thy feet?" Jesus answers, "These are the wounds by which I was wounded in the house of my friends." Then the full gathering of Israel begins. That begins the day of the Jew, but today we are still in the day of the Gentile.

How many of you in here today are from the tribe of Ephraim? (*Most hands raise*) Just so you know, Ephraim was the worst of all of them! He was the one that caused the rift between Northern and Southern kingdoms of Israel. When his tribe was taken to the north countries, he scattered his seed all over the place! His was the wildest and rottenest tribe out there! His father, Joseph, married the daughter of the High Priest of Heliopolis (or On) in Egypt. So, like or not, you're all Egyptians! (*much laughter*). Ephraim's descendants are all over the world because he sowed his oats all over. But he is the patriarch, so he has to be gathered out first.

As I said a few minutes ago, being designated to a specific tribe does not necessarily mean it is your actual blood lineage; rather, it has more to do with the responsibilities assigned to that particular tribe. Joseph Smith taught:

There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. [*This is an adoption*] That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence. (TPJS p 150-151)

We are Gentiles. When we accept the Gospel, we become the seed of Abraham. We are adopted into the House of Israel and become the seed of Abraham. The twelve tribes, as we know, represent the twelve sons of Jacob, and Ephraim and Manasseh descend from Joseph, who became that birthright son. Our responsibility as a member of the tribe of Ephraim or Manasseh is to assist in the gathering of the House of Israel, i.e., Jacob.

Dinosaurs and Cave Dwellers

We discussed the Biologic Creation. The Gods prepared the earth to bring forth the grass, the herb, the fruit trees and the beasts, all having seed in itself. Again, this information and knowledge is given to us in order to establish a relationship between God, Mankind, and the things (beasts, animals, birds, fishes, insects, creeping things, trees, grass, etc) that are going to be on the earth when Man arrives on the earth. Whatever was on the earth before Man arrived is of no consequence to us, why? Because the earth was not ready for Man until it was prepared to receive him.

We have to ask this question:

What kind of soil must be prepared for the plants and the trees, herbs and fruit that are going to be on the earth when Adam is placed on it?

That's right—organic material. And organic material is composed of what? It is composed of carbon-based life. But tradition has taught that there was no death of any kind before the Fall. All references in scripture, however, say only that Adam & Eve could not die before the Fall, or before the Gospel could be taught unto him and his posterity (D&C 29:42).

If carbon-based life was there, Elder James Talmage said, speaking of fossils and fossil fuels:

According to the conception of geologists the earth passed through ages of preparation, to us unmeasured and immeasurable, during which countless generations

of plants and animals existed in great variety and profusion and gave in part the very substance of their bodies to help form certain strata which are still existent as such.

The oldest, that is to say the earliest, rocks thus far identified in land masses reveal the fossilized remains of once living organisms, plant and animal. The coal strata, upon which the world of industry so largely depends, are essentially but highly compressed and chemically changed vegetable substance. The whole series of chalk deposits and many of our deep-sea limestones contain the skeletal remains of animals. These lived and died, age after age, while the earth was yet unfit for human habitation. (Elder Talmage gave this talk, "Earth and Man," in the Tabernacle, Salt Lake City, Utah, Sunday, August 9, 1931 and reprinted in THE DESERET NEWS, Salt Lake City, Utah, Nov. 21, 1931.

His believed that all of the fossil fuels—the coal, the oil, and the natural gas—were already in place before Adam was placed here so that Adam and his posterity could progress as fast as their intellect would allow. If we are using these fuels today, you can be sure they were already there before Adam arrived on the scene. Adam, as Talmage points out, was the first man and the first flesh on the earth that *has the potential to become like God*. That's what sets man apart from all other creatures. That means that all else falls into the realm of the plant or animal kingdoms that could have lived and died before Adam. This concept is especially important to keep in mind in any discussion or deliberation over dinosaurs and cave dwellers (mistakenly called "cave men").

Our scriptures do not say that nothing could die before the fall; only that Adam and Eve could not die.

Look at these verses in **2 Nephi 2:19-23**:

19 And after Adam and Eve had partaken of the forbidden fruit *they* were driven out of the Garden of Eden, to till the earth.

20 And they have *brought forth children*; yea, even the family of all the earth.

21 And the days *of the children of men were prolonged*, according to the will of God, that *they* might repent while in the flesh; wherefore, *their state* became a state of probation, and *their time was lengthened*, according to the commandments which the Lord God gave unto *the children of men*. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

22 And now, behold, if **Adam** had not transgressed **he** would not have fallen, but **he** would have remained in the garden of Eden. And all things which were created must have remained in the same state in which *they* were after *they* were created; and *they* must have remained forever, and had no end.

23 And *they* would have had no children; wherefore *they* would have remained in a state of innocence, having no joy, for *they* knew no misery; doing no good, for *they* knew no sin.

Who are the 'they' in these verses? That's right – Adam and Eve. They could not die before the Fall. The days of their children were also prolonged. See **Alma 42:4-6** below:

4 And thus we see, that there was a time granted unto man to repent, yea, a **probationary time**, a time to repent and serve God.

5 For behold, **if Adam** had put forth his hand immediately, and partaken of the tree of life, **he** would have lived forever, according to the word of God, having **no space for repentance**; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

6 But behold, **it was appointed unto man to die**—therefore, as *they* were cut off from the tree of life *they* should be cut off from the face of the earth—and **man** became lost forever, yea, *they* **became fallen man**.

Question: Referencing 2 Ne 2:21, it says “the days of the children of men were prolonged.” Just to clarify, that means they did not have to die either, right?

That is right. In **D&C 29:42** we read:

42 But, behold, I say unto you that I, the Lord God, gave unto **Adam and unto his seed**, that **they should not die as to the temporal death**, until I, the Lord God, should send forth angels to declare unto them *repentance and redemption*, through faith on the name of mine Only Begotten Son.

There was no physical death of Adam and three generations of his seed until they could be taught the Gospel. So even after the fall of Adam and Eve, there was no physical death until after they were taught the Gospel.

Everything that lives has a spirit that animates the physical body, giving life to the organized elements of the earth.

Adam’s body is composed of the dust of the earth because his body has to be governed by the natural laws that govern the earth upon which he is placed. In other words, if natural law is to govern the elements of the earth, then Adam’s body also needs to be composed of the elements of the earth.

In D&C 77:2, the Lord teaches us this same concept through Joseph Smith:

2 Q. What are we to understand by the four beasts, spoken of in the same verse?
A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

This is telling us that the spirit is very much like the physical body; that is, the body is very much like the spirit that inhabits it. There is a very important reason for this:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D&C 93:30)

A spirit, in its own body, must be free to act for itself in the environment in which it is placed by God.

Every spirit must be free to act within its created and assigned environment. The spirit of a cow needs a climate that is conducive to its development, a place it can eat when it is hungry, drink when it is thirsty, rest when it requires rest. Therefore, if I take that cow and put it in a barn or corral, I am now responsible for that cow's existence, because it is no longer able to act for itself in the environment in which God placed it. I am now responsible for that beast. The same applies to any animal we take out of its normal environment—dogs, cats, even goldfish.

The Lord has taught in scripture and through the Prophet Joseph Smith that spirits are eternal and were not created, but have and will exist forever.

18 ... if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; *they existed before*, they shall have no end, they shall exist after, for they are gnoiaum, or eternal. (Abraham 3:18)

29 Man was also in the beginning with God. *Intelligence*, or the light of truth, *was not created or made*, neither indeed can be. (D&C 93:29)

When Joseph taught this concept, he said the mind, spirit, and intelligence was the same thing. It has the ability and susceptibility to be “enlarged,” as Joseph uses the word. It is the spirit's ability *to seek for, receive, and be obedient to light and truth* (TPJS p 354).

If the spirit exists, it must at some time receive a body and a temporal life, and have the opportunity to live and die, and have seed in itself to reproduce after its kind in order to fulfill the measure of its creation. Therefore, the spirit must have the physical body that would allow that spirit to act and react in the environment or “sphere” in which it is placed. As an example, if the spirit of a dog, with which we are familiar, was placed in the body of a beetle or bird, the dog spirit would not be able to reach its full potential and fulfill the measure of its creation.

As stated earlier, the body a spirit is placed in must be capable of fulfilling the measure of its creation and reaching its full potential. This would extend to man, who has the potential to become like God. With that potential, he must be created in the image of God *because the measure of his creation is to become like God*, who is an exalted man.

What this means is: **The spirit is made up of the full intelligence that it is capable of having.** A fly will always be a fly; a beetle will always be a beetle. A dog will always be a dog; a cat will always be a cat. That means a Neanderthal will always be a Neanderthal. Because that spirit has the potential to reach the full measure of its creation, it must be free to act for itself, not only in the sphere in which it is placed, but also in the physical body which God has placed it.

A monkey lives in the environment in which it is free to live to the full measure of its creation. A cave dweller, which has a higher intelligence, would also be placed in an environment in which it could fulfill the measure of its creation. ***But it is still less than man!***

Before Adam

Anything manlike that lived prior to Adam is less than man and does not have the potential to become like God, who is an exalted man. The monkey, only a few chromosomes different from man, is still not a man. A cave dweller, genetically closer to man than monkey, is still not the offspring of God with the potential to become like God. Every being that is less than man is animal and cannot act upon their environment, but must react to, or be acted upon by that environment. For man it is possible to travel, live in space and walk on the moon, live under the oceans or on the ice caps of the poles, creating a habitation in a less hospitable environment. Anything less than man is not capable of living in an environment which is not suited to the requirements of its body. The penguin would die in the desert, just as the lizard would quickly freeze in Antarctica. Mankind alone has the capability to act upon his environment and make it habitable.

The cave dweller, with his intelligence of spirit, could react to his environment in limited ways: the creation and use of a few tools, living in caves or forming crude shelters, making coverings from animal skins, etc. However, as all anthropologists will explain, this lasted throughout their time and tenure on earth (about 40,000 years). There was no change, no progression, no language, and the new theory now is—no evolution. The explosion of language, metallurgy, recorded history, farming and more, began with the first man Adam and his posterity, for whom the earth was prepared.

And the first man of all men have I called Adam, which is many. (Moses 1:34)

...even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. (Abraham 1:3)

And from Enoch to Abel...who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man— (D&C 84:16)

The cave dweller, without language or civilized abilities, nevertheless required a physical body that allowed his spirit (similar to man's) to reach its full potential. Because their spirits exist and have always existed, they, like any other form of animal, needed a time and place to receive a physical body in which they could fulfill the measure of their creation and reach their full potential, whatever that might be, based on the intelligence of their spirit.

One key difference between man and beast is the human ability to *act in futurity*, as explained by the Lord in the Doctrine and Covenants.

78 That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. (D&C 101:78)

This states that all men (who have the potential to become like God as descendants of Adam) have the ability to “act pertaining to futurity” with a “moral agency” that would make them accountable for their sins. This is speaking of an ability and necessary freedom required for mankind, and not the animal kingdom, which cannot act in futurity. Only mankind is capable of making a decision in life with no expectation of return on earth, only in futurity (at some point after death). All animal life reacts to its environment, while mankind can act upon life’s experience, making decisions that have eternal consequences. None but man is capable of comprehending the concept of a God. Who but man can conceive of a God that cannot be seen by the natural eyes, but is known in the heart, mind, and spirit as a consequence of relationship to Him? Who but man is able to recognize spiritual impressions and make moral choices by agency and not by instinct? Who but man has the ability and potential to repent and forgive, to change their character, while making decisions that will render consequences after death?

Adam was the first being created in the image of God that has the potential to become like God. He was created to have seed—to procreate physical bodies that can house the spirits that have prepared themselves to progress toward exaltation—spirits that are possessed of the spiritual intelligence to understand the plan of salvation and the sacrifice of Jesus Christ. By exercising faith unto repentance (which no animal can do), coupled with the grace and mercy of God, they are provided with the potential of an endowment of “power to become the sons of God” (John 1:12).

As Elder Talmage explained, when Adam was placed on the earth, it was perfectly prepared for him. All that he or his posterity would ever need or use was already there on the earth. All the fossil fuels, coal, oil, and gas were already in place, prepared for the time man would need them, when the first parents were placed in the Garden of Eden.

Remember, Abraham records that they, the Gods, ordered these things to be, and then *watched until they saw that they would be obeyed*. This preparatory period could take as long as was necessary, perhaps millions and millions of years. During this period, the spirits and bodies of the creatures that could not co-exist with man, like the dinosaurs and, later, cave dwellers, could come and live in their turn and their time, fulfilling the measure of their creation and reaching their potential. These beings could, as Talmage explains, “live and die age after age while the earth was yet unfit for mankind.”

Now, when our youth ask, “What about cave men?” you can answer that question from the scriptures.

Question: *Will everything ever created be resurrected?*

That's a good question. The assumption is yes, but that would mean every blade of grass, every ant, every fly, and every mosquito will live forever, and who wants an immortal mosquito flying around forever? There would be no end to suffering then!

Stories and Legends of the Garment of the Holy Priesthood

The garments Christ made for Adam and Eve in the garden were also known as the Garments of the Holy Priesthood or the Garments of the Priesthood. They are also described as the “goodly raiment” which Rebekah kept in her tent (Gen 27:15). There are some great stories about the garments Adam and Eve received as they were passed down from generation to generation.

Each Patriarch received a garment patterned after the garment Adam and Eve received. This was the garment Ham stole from his father, Noah. Noah gave it to Canaan because Ham's posterity was cursed pertaining to the Priesthood. Canaan's son, Cush, was the father of Nimrod. The garment that belonged to Noah was stolen by Ham and eventually given to Nimrod. Nimrod, the mighty hunter, wore the garment. It represented the same garment or robes Noah used to control the animals in order to them get on the ark. The animals recognized and were unafraid of the one who wore the robes of the Priesthood. Nimrod used those “robes of the Priesthood” to become a mighty hunter.

As tradition goes, it was Esau, also a cunning hunter, who killed Nimrod. Esau takes the garment from Nimrod and rushes back home because Nimrod's army is seeking his life. Esau, being famished from his journey, finds his brother Jacob cooking lentils (as he always does). He ends up selling his birthright to his brother, Jacob, declaring, “What profit shall this birthright do to me?” (Gen 25:31-32) The birthright comes back to Jacob in the form of the garment of the priesthood.

Jacob becomes the Patriarch, and he has twelve sons. Reuben, his eldest son by his first wife Leah, loses his birthright because he slept with his father's concubine. The right to succession then goes to the first-born son of the second wife, Joseph, who is actually Jacob's 11th son, but the first son of his second wife Rachel. Jacob gives Joseph “a coat of many pieces” (not *many colors*). Joseph lords this over his older brothers, telling them that since he is their new priesthood leader, they will have to do whatever he says. Not surprisingly, this does not go over well.

His older brothers conspire to kill Joseph, but Judah intervenes and says, “Wait a minute—we can make a buck on this! Let's sell him to the Ishmaelites.” They sell Joseph to the Ishmaelites, and then, to cover it up, they take his garment, kill a goat (a scapegoat), and dab portions of the garment with the goat's blood. They bring parts of Joseph's garment, soaked in blood, back to their father Jacob. The brothers report that Joseph has been killed by a lion, and as evidence, show their father those portions of Joseph's garment. Jacob begins thinking that something fishy is going on because the pieces of the blood-soaked garment are from *the front* of the garment, not the rear of the garment (as they would be if Joseph had been running away from the lion).

When the Ishmaelites sell Joseph into Egypt, he still has a portion of his garment, and when his brothers come into Egypt seeking food during the famine, Joseph makes himself known to them. He then asks them, “How's dad doing?” They answer, “He's blind as a bat. He cannot see a thing.” Joseph asks them to wait a minute. He goes to retrieve that last remnant of his

garment, and tells his brothers to go give their father a blessing, and when they do so, they are to lay that piece of garment on their father's eyes. They do as Joseph says, and in the old text it says, "Jacob rejoiced for he now knew his son, Joseph, was alive, for he recognized the marks in the garment that he had given him."

This makes a good story. Captain Moroni even brings it up in the Book of Mormon:

23 Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, *whose coat was rent by his brethren into many pieces*; ... let us remember the words of Jacob, before his death, for behold, *he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed*.

24 And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment. (Alma 46:23-24)

The point about the coats of skins is that Christ prepared the coats that created the covering, or atonement, that covered the nakedness of Adam and Eve, the first man and woman. The sacrifice, the blood that was shed, was done so by the Son of God, who, in the Meridian of Time, becomes the actual Pascal Lamb, to cover all of our sins by shedding His blood in the Garden of Gethsemane; He shed great drops of His blood for our sins. It's the same pattern.

Question: Is there a significance or greater meaning that we must also wash our garments in the blood of the Lamb?

It is. Symbolically our garments (spiritual natures) *do* need to be washed in the blood of the Lamb. That is the process of our own sanctification that we see in scripture, not only in Moses 6:60, but also in Alma 13:10-12. (See also 1 Ne 12:10; Alma 5:21-22; 3 Ne 27:19-20.) It is our spirit, nature, or character that is to become purified and sanctified, until we have no more disposition to do evil and can only look upon sin with abhorrence. By the water we keep the commandments, by the Spirit are we justified, and by the Blood we are sanctified (Moses 6:60). We have to be sanctified by blood in the refiner's fire so that our garments can be washed white.

The Second Anointing, or Calling and Election

Question: Didn't the early members of the church receive their 2nd anointings?

Yes. Earlier I had mentioned that in scripture, when the patriarchs received their endowment, it was a reality; they were not anointed "to become such." In D&C 84, when it talks about receiving our endowment, it is describing the reality. If we were to receive a second anointing today and were pronounced clean, if we then sinned thereafter we would be turned over to the "buffetings of Satan until the day of redemption." In other words, we would be required to pay for our own sins because we cannot repent of those sins once we have been pronounced clean.

In the early days when we gathered our genealogy and our four generation group sheets—and then carried them around in that gigantic binder with the two holes punched on the middle left of the sheets—remember them? On some of those genealogical sheets there was a space to indicate when people received their second anointing. When those early members received their endowment for the first time, they were receiving the symbol of that reality; and when later they received the second anointing, they were participating in the reality of that ordinance. The practice was discontinued until the 1940's when the practice was again reinstated until the 1960's. Afterwards the practice was generally halted. The General Authorities do participate in this practice, and from time to time others are invited by recommend to participate. Some of our temples have sacred rooms in which to conduct this sacred ordinance. In my files, I have close to 5,000 pages of temple research from the early days up to the 1960's. I have copies of recommends from stake presidents to the First Presidency for candidates of their stakes to receive these additional ordinances. I have letters from the First Presidency to stake presidents inviting these candidates to meet with a member of the First Presidency at a certain Temple on a certain date.

Keep in mind that all ordinances we participate in become a hope of a future reality. Alma 13:16 states very clearly that all ordinances are given so that the people *might look forward* to Jesus Christ for a remission of their sins. All ordinances provide that hope of a future reality. The ordinance does not guarantee the reality of the ordinance itself. The reality of the ordinance is ratified by the character change of the person who receives it. The real power behind every ordinance is your agency and your character change. If you are not striving to change your character, then it means nothing even if you have gone through the Temple a thousand times. Our hope lies in Christ. We look to Him for a remission of our sins, whereby we can become clean and be found worthy to enter God's presence.

When we talk about Faith, Hope, and Charity, we are exercising our faith in Christ and His atonement, which provides the Hope of a better resurrection. The ordinances give us the Hope for that future reality; hence the need to come unto Christ and exercise our faith in Him and His atonement. The reality we are to strive toward is developing the character of Charity, which is the pure love of Christ, or the character that makes God *God*.

Question: Is that the same as having your calling and election made sure?

Yes, but it's not made sure until you are ready. Abraham was over 100 years old when he received the reality of his endowment.

Question: Do these ordinances occur only on the earth?

Not necessarily. The promise given is that if we are true and faithful, the time will come when we are called up and anointed. It does not have to be done here. It is a blessing and a right for those who are worthy that God may bestow upon that individual; hence, the "more sure word of prophecy." It can come by ordinance or by manifestation. The Brother of Jared was on the Mount. He goes up there to talk to the Lord; the Lord parts the veil and He puts His hand through. See **Ether 3**:

13 And when he had said these words, behold, the Lord showed himself unto him, and said: **Because thou knowest these things ye are redeemed from the fall; therefore, ye are brought back into my presence; therefore, I show myself unto you.**

The Lord has just pronounced the Brother of Jared clean from the blood and sins of his generation. Otherwise, no unclean thing could come into the presence of the Lord. He is then admitted into the presence of God. He can now see things that were past, that are present, and things that will be. In v 9, the Lord tells the Brother of Jared that he *shall see* the body that he will take upon himself. He passes through the veil into the environment of the Lord, where all things are continually before the Lord (D&C 130:7).

The Brother of Jared was the first one in history who was worthy enough to have the veil opened from this side of mortality. His experience was a reality, not a future experience “to become such.” This was not an ordinance, it was a reality! The ordinance we participate in gives us a *hope* of that future reality.

The Lord appeared to Abraham and gave him the blessings he had been seeking for—Priesthood, Posterity, and Inheritance. However, Abraham needed to receive his “new name.” The Lord changed his name from Abram to Abraham. The Lord did the same thing for his wife. They did not participate in an ordinance; they participated in a reality. Such a reality cannot occur until you have proved yourself worthy, or have developed that character of charity which allows you to pass through that veil.

In one of the best accounts of the First Vision, when The Lord appears to Joseph Smith, he calls him by name and says to Joseph, “thy sins are forgiven thee.”

“... a pillar of fire light above the brightness of the sun at noon day come down from above and rested upon me and I was filled with the spirit of god and the <Lord> opened the heavens upon me and I saw the Lord and he spake unto me saying Joseph <my son> **thy sins are forgiven thee.** go thy <way> walk in my statutes and keep my commandments behold I am the Lord of glory I was crucified for the world that all those who believe on my name may have Eternal life...” (Dean C. Jessee, *This essay was originally published as “The Early Accounts of Joseph Smith’s First Vision” in BYU Studies 9, no. 3 (Spring 1969): 275–95. [Original spelling kept intact]*)

No unclean thing can be in the presence of God. The first thing the Lord says to Enos:

5 And there came a voice unto me, saying: Enos, **thy sins are forgiven thee**, and thou shalt be blessed.

6 And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

Both Joseph Smith and Enos experienced a washing and a cleansing, not by ordinance, but by manifestation. What we call a *calling and election* or second anointing can come either by ordinance or by manifestation. It does not have to be both. You can receive it from God the same way the Brother of Jared or Abraham did. Neither of them participated in what we call an ordinance.

Remember, it is not a miracle or an ordinance that can make you pure and perfect. It is the exercise of your agency.

Question: What then does the Holy Ghost have to do with these ordinances? I'm not sure I understand His role in all of this.

The gift of the Holy Ghost is required for the cleansing of sin and for the knowledge of the Father and the Son. The testimony by the Holy Ghost is more binding on the individual and his spirit than even standing in the presence of Christ.

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints. (TPJS p358)

Question: Those members who received their 2nd anointings in the 1940's and in the early days of the Church, did they receive that reality or just an ordinance?

The tradition is that the ordinance is as binding as the reality. It is the reality. In the second anointing you are not anointed to come forth because of your faithfulness—you are anointed *to come forth*. You are washed and pronounced clean, not *to become such* if you are true and faithful. This is why it is considered a reality. The reality was experienced by the Brother of Jared, and Abraham, and Alma. They did not participate in any ordinance; they participated in a manifestation of that reality.

Question: In D&C 78, what does that mean when it says that those who have received their calling and election, and then sin, are turned over to the "buffetings of Satan until the day of redemption"?

When an individual is washed and pronounced clean, the atonement is now fulfilled for that individual, and if he commits any sin after that point, he will have to pay for his own sins. Such a person is delivered over the buffetings of Satan only *until* the day of redemption. That means those buffetings will end at that person's resurrection. We read in D&C 132:26 that unless innocent blood is shed, those persons will still receive their exaltation and come forth in that first resurrection, after paying for their own sins.

Question: We can repent now, but not after we receive our calling and election?

Keep in mind, repentance is the process of changing character. Why can't we have death-bed repentance? Because you cannot change your character in that last hour of life! Using our archery analogy, to sin is to miss the mark, and repentance is to take aim again. You are trying to improve and become better. Once you understand that repentance is the process of

character change, you need to be working on that character change right now. It is your character that makes those ordinances a reality in your life. It is your character that allows your “confidence to wax strong in the presence of God” (D&C 121:45). It is your character that determines your worthiness to be in the presence of God. This why the whole aspect of coming to the veil is there so that you can declare that you have been true and faithful. What you are saying at the veil is that you have kept those covenants you have made, and your character has been changed. If you live the covenants outside of the Temple, you are developing the character required to enter the presence of God. When you go to the veil, you are symbolically saying, “I now have charity, because I have developed the character that makes God *God*.” That’s what being “true and faithful” means.

Going to the Temple often is an act of sacrifice. You are sacrificing your time for someone else. You are becoming a “savior on Mount Zion” in at least that one aspect, but you still might go home and kick the dog. Remember, the scriptural definition of sin is anything that stops you or hinders you or distracts you from developing the character that loves God and loves your fellowman. Thus, the definition of sin is anything that would distract you from developing that character.

We like to label and rank various sins: adultery, fornication, smoking, drinking. We like to put labels on sin, but the real definition of sin is anything that distracts you from loving God and your fellowman. If on those two commandments hang all law and all the prophets, then upon those same two commandments hang all judgment. All commandments do nothing except help us develop the character that loves God and loves our fellowman. I daresay you cannot think of one commandment that is not intended to help you develop the character that loves God or loves your fellowman.

Light and Truth and the Intelligence of Spirit

Question: I wonder if we could define light and truth? There must be some deeper, more significant insights to those words than we normally think of. Isn't intelligence light and truth?

When Joseph uses the term “intelligence” to describe the substance of our spirits, he calls it “the intelligence of spirits.”

Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; [or intelligence]

. . . God never had the power to create the spirit of man at all. God himself could not create himself.

Intelligence is eternal and [it] exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement. (TPJS p 353-354; see also D&C 93:29)

The intelligence of spirit is connected to light and truth. Let's look in D&C 93:11. John calls Christ the Spirit of truth.

D&C 93:11

11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

D&C 93:22-28

22 And all those who are begotten through me are partakers of the glory of the same, *[speaking of Christ]* and are the church of the Firstborn.

23 Ye *[meaning us]* were also in the beginning with the Father; that which is Spirit, even the Spirit of truth; *[which is the exact same phrase used in v 11; we are composed of that spirit of truth.]*

24 And truth *[our essence]* is knowledge of things as they are, and as they were, and as they are to come;

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

Truth is knowing the eternal nature of things. It's talking about eternal truths. Eternal truths are a “knowledge of things as they are, and as they were, and as they are to come.” For example, it is true that we are all in this room; but it is not eternally true, because we will not always be in this room. So it is not an eternally true statement.

Eternal truths are based upon the Gospel and upon the Atonement more than anything else. Anytime you see this phrase or its derivatives (“knowledge of things as they are, and as they were, and as they are to come”) in our standard works (Book of Mormon, D&C, and Bible), that phrase is referencing the Savior and His atonement more than anything else (Mosiah 3:18).

In verse 11 we learn that Jesus is the spirit of Truth and in v 23 we see that we are also called the spirit of truth. And here in v 26 we see something else that is interesting:

26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

Christ was capable of receiving and comprehending a fullness of truth before he ever received a physical body. We were not capable of that, but He was. He explains further:

27 And no man receiveth a fulness unless he keepeth his commandments.

28 He *[speaking of us]* that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. *[or becomes like God.]*

Christ had already developed the character of God even before he came here. We needed to come to this earth in order to learn to be obedient to light and truth until we receive a fullness of light and truth. Look at **D&C 50:24-25**:

24 That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.
25 And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you;

This verse supports what we just read in D&C 93:27-28, that we can receive a fullness of light and truth by keeping the commandments, and in so doing we can chase darkness from us and eventually become like God, possessing a fullness of light and truth. Look at **D&C 50:27-28**:

27 Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.
28 But no man is possessor of all things except he be purified and cleansed from all sin.

D&C 93:29-31

29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

Christ says in this particular section that He is the spirit of truth, and that we are the spirit of truth, and that we can continue to receive a fulness of light and truth (v 28) until we become exalted. This intelligence, or the light of truth, was not created or made (just as Joseph taught, see above), and he goes on to explain:

30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

This indicates that we have to have agency in order to acquire light and truth; otherwise there is no existence. Look at v 31:

31 Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning [*because we are of truth*] is plainly manifest unto them, and they receive not the light.

As long as we are talking about it, turn over to **D&C 88:40**. Because we are composed of intelligence and light and truth, we have a natural tendency to embrace these things.

40 For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

That is what is being explained in Sec 93: When that light, that wisdom, that mercy is plainly manifest and we do not receive it or embrace it (by our agency), then we are not receiving the light by choice. Back to D&C **93:32**:

32 And every man whose spirit receiveth not the light is under condemnation.

And how do you get the light? Answer: see v 28!

28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things

Question: Can that condemnation be lifted if you ever walk intentionally toward the light?

Yes, it can be. That's why Christ says in **John 1:3-5** (a companion chapter to D&C 93):

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light [*that truth*] shineth in darkness; and the darkness comprehended it not.

The light is the truth and those who do not comprehend it are the darkness. Those who reject the light (or truth) do not comprehend it. Going on...

John 1:7-12

7 The same [*John*] came for a witness, to bear witness of the Light, that all men, through him might believe.

8 He [*John*] was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He [*Christ, the Light of truth*] was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not. [*They who were in darkness*]

Key Verse:

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Meaning those who received that light and truth through their agency, which is required. Look at **D&C 93**. It is telling us that we cannot receive a fulness of light and truth (joy) until there is a resurrection.

D&C 93:33-39

33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

34 And when separated, man cannot receive a fulness of joy.

35 The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

36 The glory of God is intelligence, or, in other words, light and truth.
37 Light and truth [*of which we are naturally composed*] forsake that evil one.
38 Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

We all start out innocent, but...

39 that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. (D&C 93:33-39)

Now look in Abraham 3:18. After speaking about the map of the universe in verses 4-17, Abraham shows us the various patterns that exist among the stars and the various planets (see Fac #2 explanation fig 2, 5). He then begins to tell us in v 18 about the patterns that exist even among spirits:

Abraham 3:18-19

18 Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning [*same as we learned in D&C 93:29*]; they existed before, they shall have no end, they shall exist after, for they are gnoiaum, or eternal.

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

The intelligence mentioned here does not mean one's I.Q. "The glory of God is intelligence, or in other words, light and truth" (D&C 93:36). This is talking about those spirits who are capable of receiving more light and truth than others. It is based on agency, as we have already discussed. Without agency there is no existence. Going on to v 21 (v 20 is an insert verse of some sort):

Abraham 3:21-23

21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; *for he stood among those that were spirits,*

and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

These verses are trying to teach us that the intelligence of some spirits is greater than others (which Joseph Smith also taught). Some are more intelligent than others, and some are more intelligent than they, and God is more intelligent than them all! Again, intelligence of spirit is defined as *the ability to seek for, receive and be obedient to light and truth*. God, recognizing those spirits who had a greater propensity for light and truth, said, “*These I will make my rulers.*” ... “Abraham, thou art one of them.”

What sets Abraham apart from the rest of us is that he constantly sought to be better than he was before. He was already a great follower of righteousness, but he wanted to be a *greater* follower of righteousness. He already possessed great knowledge, but he wanted to possess even greater knowledge. That’s what **D&C 50** is telling us.

24 That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.
25 And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you; (D&C 50:24-25)

As you learn to do this...you begin to chase darkness away from you. As you chase darkness away from you, the light and truth you have grows brighter and brighter until you are exalted. By means of agency, character change, and righteousness, we may receive a fullness of light and truth as did Christ.

Joseph taught that we will not be saved any faster than we gain knowledge (TPJS p 217). With that knowledge comes power—the power to choose good in the presence of evil using our agency.

Polygamy

***Question:** If God is two people, one man and one woman, sealed together, how does the Church explain the old teaching that polygamy is a requirement for exaltation?*

In scripture, one requirement for exaltation is the sealing ordinance of one man to one woman. Nowhere in scripture does it state that polygamy is a necessary requirement for exaltation. This position may be contrary to many of the traditional teachings that Latter-day Saints are familiar with. My intent here is to present a point of view that is based on the scriptures rather than commentary or tradition.

The scriptures give only two reasons for polygamous marriages and relationships. The first is found in the Book of Jacob. The Nephites wanted to have more than one wife like many of the peoples and cultures in the ancient near east. Because of the brass plates, the Nephites knew that the patriarchs of Genesis and also the kings of Israel had multiple wives and concubines. In Jacob 2, the Lord addresses this:

Jacob 2:26-30

26 Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

27 Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

28 For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

29 Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes.

30 *For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.*

Here the Lord states that *if* He determines that it is necessary to live the law of polygamy to raise up a righteous seed on earth, He will command it for that time period. Otherwise all are to live the monogamous doctrine and law.

In 1832 the Prophet Joseph, speaking to Levi Hancock, told him: “Brother Levi, the Lord has revealed to me that it is his will that righteous men shall take righteous women even a plurality of wives that a righteous race may be sent forth upon the earth preparatory to the ushering in of the Millennial Reign of our Redeemer” (Levi Hancock Diary). Notice that Joseph Smith explains that the plurality of wives was for this temporal life and time “preparatory” to the coming of Christ. Not many years ago if someone asked in a Sacrament meeting (in the Mormon axis of Idaho, Utah, and Arizona) for a raise of hands of those who descended from polygamist families, almost 80% would raise their hands. What would be the membership of the church today if that righteous seed and not been raised up during the early days of the Church?

Question: Since one man was often sealed to multiple women, what happens to them?

Go to Section 132. In this dispensation, the Lord reaffirms the use of polygamy for raising up a righteous posterity and adds a second reason:

D&C 132:63

...for they (multiple wives) are given unto him to *multiply and replenish the earth (raise up seed unto me)* according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for ***their exaltation in the eternal worlds***, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

This verse, like the one in Jacob, indicates that the law of polygamy could be instituted to raise a righteous people unto the Lord, and also for the woman’s “exaltation in the eternal worlds.” This second reason is for ordinance only. This is true because no person, male or female, can be exalted without the ordinance of eternal marriage (D&C 131).

This does not mean in any way that the numerous women sealed to a particular man will be his wives in the hereafter. A righteous woman who has had the opportunity to receive the

ordinance of eternal marriage, and is worthy of celestial glory, will be sealed “by the holy spirit of promise” to a man who is equally qualified and worthy of her. They together, the two, will become God.

The important thing to keep in mind is that exaltation is being sealed to someone who is worthy of the same glory. Statistics indicate that many more males than females die before the age of eight. We know that those who die before the age of eight are immediately taken into the presence of God. In order for those persons to receive their exaltation, they must participate in a sealing. Women sealed in the earthly ordinance to a man are now prepared, if found worthy, to be sealed by the Holy Spirit of Promise to an eternal mate and companion into the “image of God.” It doesn’t really matter to whom at this point, as it will be an easy task for a perfect man to love a perfect woman perfectly, and vice-versa, even if they have never met.

Many have been taught that polygamy is a requirement for exaltation, believing that all in the celestial kingdom must be willing to live in polygamous and eternal relationships; however, this is not doctrine according to scripture and the statements of Joseph Smith. So the question must be asked:

Question: How did this notion get entrenched in Mormon tradition?

After the westward movement of the saints, polygamist unions were outlawed for those living in the governed territories of the United States. There were many saints living in Canada and Mexico who were still living in polygamist marriages, so a code word was used when the leaders wanted to speak to those still living a polygamist lifestyle. This code word was “celestial marriage.” During conference, when a leader would say something like: “I would like to talk about celestial marriage,” it would be the code phrase indicating that they were about to address those who were still living in polygamy outside the United States. After a generation, polygamy and “celestial marriage” became synonymous, and it was just a matter of time before this idea took on the weight of doctrine.

If polygamy were necessary for exaltation, only a few people throughout time would be exalted. Polygamy, in scripture, becomes necessary only “to raise up seed unto the Lord” and to provide the ordinances necessary for exaltation in the next life. Polygamy was a dispensational policy and therefore could be changed according to the needs of the church.

This law is difficult to understand fully without keeping in mind that God is two people—the “twain” become sealed, or “cleave” unto each other. The sealed husband and wife are equal in all aspects, working for their own immortality and eternal life. The word “help meet,” which Eve was called, means “one equal to and worthy of in every respect.” This concept would disallow more than one wife to one husband *in the exalted sphere* unless the woman is not and could never be equal to her husband— which is not so. As it is stated in scripture:

D&C 132:20

Then shall *they* be gods, because *they* have no end; therefore shall *they* be from everlasting to everlasting, because *they* continue; then shall *they* be above all, because

all things are subject unto **them**. Then shall **they** be gods, because **they** have all power, and the angels are subject unto **them**.